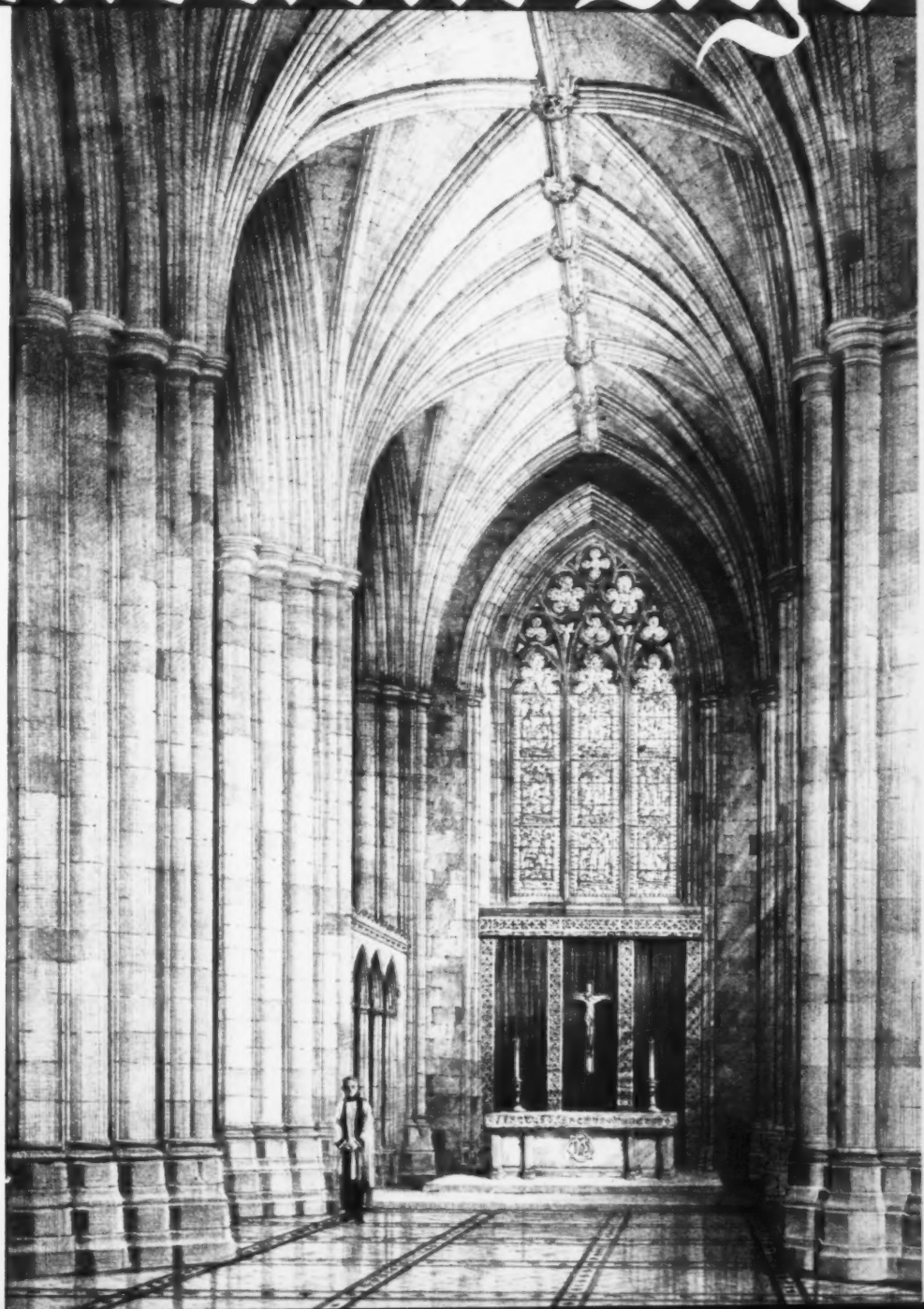
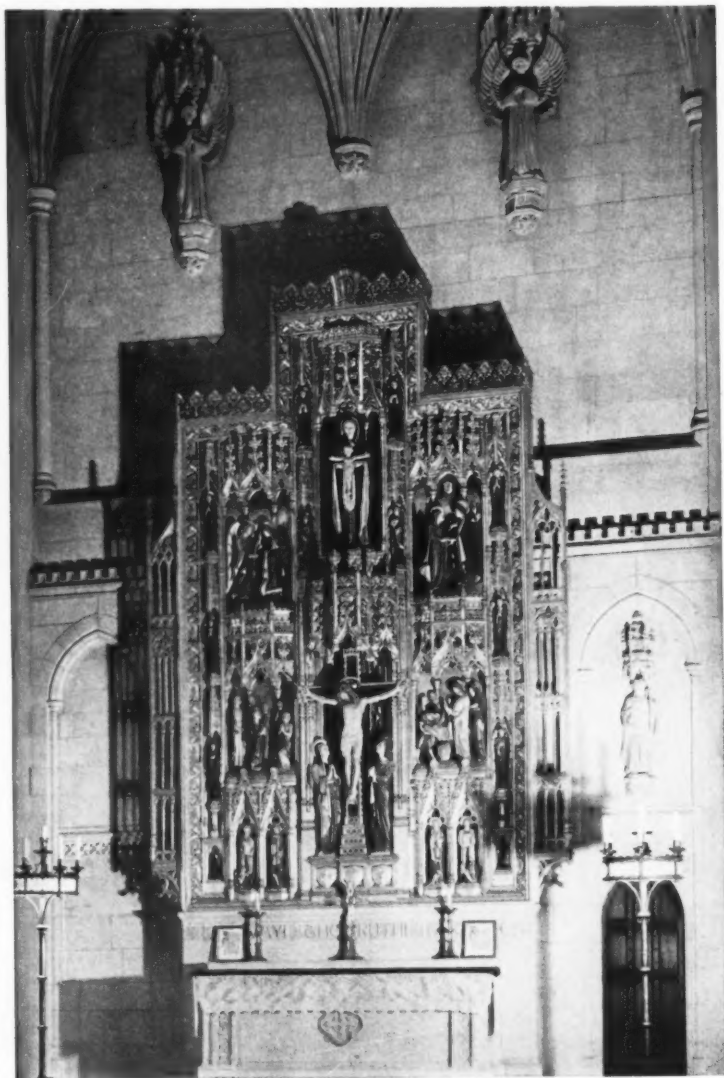


# THE Cathedral Age

A  
u  
t  
u  
m  
n  
  
1  
9  
4  
6





ALTAR AND REREDOS, ST. MARY'S CHAPEL, WASHINGTON CATHEDRAL

EXECUTED BY

IRVING & CASSON-A. H. DAVENPORT CO.

38 EAST 57TH STREET  
NEW YORK

37 NEWBURY STREET  
BOSTON

# THE Cathedral Age

Published at Washington Cathedral in the Nation's Capital  
for the Members of The National Cathedral Association

VOL. XXI

AUTUMN, 1946

No. 3

## Editorial Board

VERY REV. JOHN WALLACE SUTER,  
*Chairman*  
THE HON. W. R. CASTLE  
WALTER B. CLARKSON  
JAMES WALDO FAWCETT  
EDWIN N. LEWIS  
THE REV. T. O. WEDEL  
THE REV. MERRITT F. WILLIAMS

## Editor

ELIZABETH L. SCHEFFEY

## Contributing Editors

JOHN H. BAYLESS  
ELIZABETH E. POE

THE CATHEDRAL AGE is an international magazine devoted to Cathedral interests throughout the world.

Annual membership offering, \$2.  
Single copies 50c.

Published quarterly (Spring, Summer, Autumn, Winter) by the National Cathedral Association, Mount Saint Alban, Washington 16, D. C. Editorial and business offices, Washington Cathedral Close, Mount Saint Alban, Washington 16, D. C. New York Office, 598 Madison Avenue.

Entered as second class matter April 17, 1926, at the Post Office at Washington, D. C., under the Act of March 3, 1876.



## CONTENTS

(Cover illustration—Architect's preliminary design of the interior of the proposed War Memorial Chapel for the Patriots' Transept, Washington Cathedral.)

	PAGE
Building Fund Workers Raise \$732,881 GEORGE WHARTON PEPPER	86
Scotland's National War Memorial J. W. HERRIES	87
Cathedral Christmas Cards	89
Religious Communities in the Episcopal Church ALICE H. ELMER	90
Trinity Cathedral Begins Third Century ROBERT CATHCART BUSH	94
Religion and Education JOHN WALLACE SUTER, D.D.	96
Montserrat, Shrine of the Ages SUSAN ELVA DORR	98
The Faith of a Man GEORGE WHARTON PEPPER	100
The Reredos of Cristo Rey DOROTHY L. PILLSBURY	102
A Modern Miracle MARGARET BABINGTON	105
A Royal Visit ERNEST H. OVENDEN	105
From the Warden's Study	110
Honorary Regents of the N. C. A.	111
Washington Cathedral Chronicles	114
Notes from the Editor's Desk	117

# Building Fund Workers Raise \$732,881

District of Columbia Success Spurs Committee Work in Many Areas

By GEORGE WHARTON PEPPER

*Chairman, National Campaign Committee, Washington Cathedral National Building Fund*

ON THE evening of May 9 last a call was made upon 400 dinner guests assembled in the Mayflower Hotel, Washington, to enlist in a cause, "rich in promise and possibility." Such was the characterization of the building of unfinished units of the Cathedral Church of Saint Peter and Saint Paul, usually known as Washington Cathedral.

People of the District of Columbia generously responded to this call. An intensive effort in the Cathedral city, magnificently led by L. Corrin Strong, a member of the Ways and Means Committee, produced the kind of support that sends a campaign over the top. I take pleasure in announcing that the District total, from several hundred gifts, now stands at \$387,818. More will be forthcoming. The goal was \$375,000.

The Washington Committee success tremendously stimulates the entire national enterprise, still in the organization stage. As this is written (August 5) \$732,881 is in sight—in cash, pledges, and informal assurances. This encouraging response comes from more than 800 subscriptions scattered throughout the nation. And numerous bequests, it is known, will benefit the building fund.

The Washington, D. C., phase is the pivot upon which our entire campaign is turning. We are proceeding with the building of an effective national organization and with an intensive effort to kindle enthusiasm for the most significant community project yet undertaken in the capital. Pennsylvania is the next state to whose residents the Cathedral building fund will be commended. Here a state committee headed by George Wharton Pepper, Jr., chairman, and Mrs. E. A. Van Valkenburg, state regent, is now approaching Cathedral friends.

Committees in other states will soon be ready for action. Virginia, spurred by neighboring enthusiasm, is being organized with Lewis C. Williams of Richmond as state chairman. In New York, activity is now being focused upon New York City, where a regional office is being opened this fall. Robert G. Dodge, Boston chairman, has formed a steering committee of thirteen. They include such distinguished citizens as Charles Francis Adams, Charles E. Bacon, Edward L. Bigelow, Robert Cutler, and Charles F. Mills. Numerous areas elsewhere are in various stages of campaign preparation.



*The Hon. George Wharton Pepper*

Women regents are at work in thirty-nine states, recruiting additional friends for the Cathedral. All are in the process of launching state and area campaigns for small gifts and are experiencing favorable acceptance of the unit plan for gifts and pledges of \$10 annually over a five-year period.

Response to the Cathedral appeal is universal, commensurate alike with the extent of the objectives and with abilities to give. Few could state the case of the Cathedral better than the American soldier in Germany who accompanied his ten-dollar money order with the hopeful note: "It does my heart good to know that somewhere in this shattered world men are striving to create a magnificent Cathedral and a strong fellowship for the work of God."

As I look over the subscription reports, I see a single commitment of \$120,000 to provide a memorial chapel. From another anonymous donor come Liberty bonds in excess of \$100,000. At holiday time a blacksmith makes from his savings a timely sacrificial offering of \$500. England and Hawaii are represented by \$10 givers. Donations from Roman Catholics and Jews exemplify the universality of our appeal. All such gifts testify to the

*(Continued on page 119)*



# Scotland's National War Memorial

By J. W. HERRIES

AT THE highest point of the rock from which Edinburgh Castle dominates Scotland's beautiful capital city stands the most talked-of war memorial in the world, on the site of a Chapel of St. Mary built by a Scottish King about the middle of the fourteenth century.

The chapel is gone, but a shrine remains.

The outer walls of the memorial are partly new and partly old, the new of grey Northumberland stone, and the whole presenting a bold and rather heavy type of de-

tail that harmonizes with the sixteenth century Scottish architecture of the ancient citadel and its old rubble walls.

North, south, east, and west fronts carry carving and statues which symbolize love, courage, and sacrifice, and depict figures of Scots men and women who displayed these qualities in World War I. An apse, which forms the shrine of the memorial, is divided into deeply recessed bays by buttresses which withstand the thrust of the groined vault inside and externally help to give light and



*The Scottish National War Memorial as seen from the northwest, showing the natural rock from which the chapel seems to grow. In this picture the shrine is at the left of the Hall of Honor*

## The Cathedral Age

shade.

Inside the oblong of stone is a Hall of Honor which, in glass and stone, in painting and carving, tells the individual deeds of Navy, Army, Air Force, and all their auxiliaries. Leading from the hall through a grille of wrought iron is the shrine which speaks of the spirit that inspired Scotland. In the shrine we come to the living rock, bearing a solid block of green Italian marble (Corona). Upon the marble rests a polished wrought steel casket within which are the Rolls of Honor.

The memorial rests on the highest point of the Castle rock. Every day at mid-day a flash of sunlight—when the sun is shining—penetrates the high southern window and illuminates the figure of St. Michael, which dominates the shrine. The memorial's dimensions are comparatively small; yet it is so proportioned and arranged that it has its special impressiveness.

One is aware of something spiritual in the interior the moment one enters. It is a combination of lighting effect, architectural arrangement, and, perhaps more than anything else, association. The interest which the memorial aroused at its inauguration has continued. There are streams of visitors every day to the Scottish National Memorial, which has become one of the things which overseas visitors have to see in Scotland.

A unique feature of this memorial is that it is not so



*The Hall of Honor, looking toward the west. The long walls are divided into pillared arcades and within each arch is the memorial of a regiment. The names are inscribed in books placed on a lectern in each recess*



*Looking into the shrine. The pendant statue of St. Michael broods above the steel casket*

much a building or a symbol as a definite record, and a record which is not merely factual but also an artistic interpretation. It combines the achievement of a large number of artists and craftsmen, who worked as a community under the central control of Sir Robert Lorimer, A.R.A., R.S.A., who was chosen as architect by the Memorial Committee. The artists engaged were encouraged to work out their own ideas in their particular part of the work, within the limits of the general scheme. This arrangement secured a richness and imaginative quality in detail which a more rigid scheme could not have achieved. Mr. Douglas Strachan, LL.D., H.R.S.A., for example, who was commissioned for the stained glass work, made a departure by chronicling sea warfare, the railway stations, with wounded soldiers arriving, and other aspects of the nation at war.

The memorial will have special value for future gen-

*(Continued on page 118)*

# CATHEDRAL CHRISTMAS CARDS

THE centennial of the Christmas card will be marked this year as billions of greetings are sent from home to home throughout the Christian world. The first so-called Christmas card was designed in England, for Sir Henry Cole, in 1846. The card met with such favor among its recipients that it was reproduced for general sale, and thus was born the beautiful custom of wishing one another joy and happiness at the holiday season through the use of printed greetings.

Following a period of four years during which the use of paper stock has been restricted, it is a pleasure to present a new Washington Cathedral series of twelve Christmas greeting cards in unlimited quantity. The popularity of the Cathedral cards has so increased in the twenty-one years they have been published that the demand for recent issues has far exceeded the supply. It is hoped this year, however, that none of those friends who order additional cards will be disappointed.

Approval sets will be sent throughout the country to those on the mailing list during the last week of September and the first few days of October. As usual, many will wish to order the cards in quantity, and these friends are urged to make an early selection and forward their requests promptly to avoid possible delays occasioned by the last minute rush.

The 1946 assortment includes three Cathedral subjects in full color, one of which is reproduced in black and white on this page. Wild life abounds within the Cathedral Close and this picture seemed especially appropriate for a Christmas greeting. "A Prayer for Little Things," written by Margaret Murray, was chosen as the message:

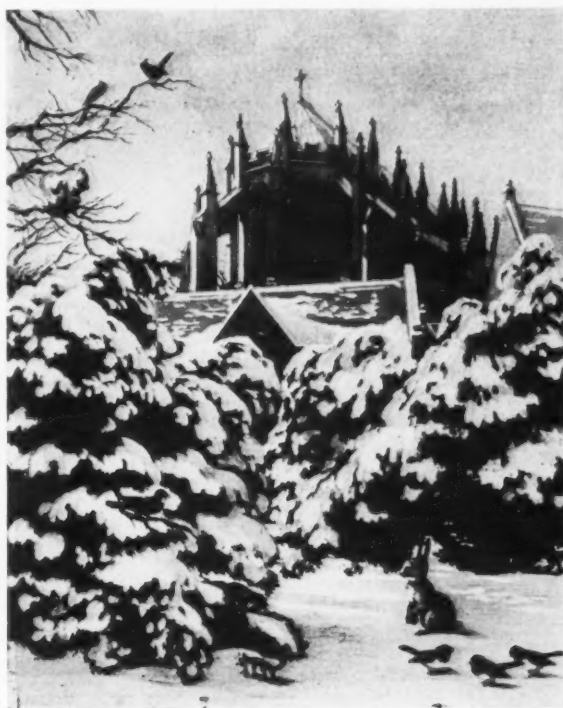
*God bless the little things this Christmastide  
All the little wild things that live outside  
Little cold robins and rabbits in the snow  
Give them good faring and a warm place to go  
All the little young things for His sake who died  
Who was a little Thing at Christmastide.*

Among the other cards in the series are a modern music manuscript of the carol, "Lo, How a Rose;" "The Adoration of the Child" by Albertinelli, from the Detroit Institute of Arts; a Flemish painting, "The Madonna of the Parrot," from the Fine Arts Gallery at San

Diego, California; "The Sistine Madonna" from a copy of the original that hangs in the Crypt of Washington Cathedral; and two subjects from the National Gallery of Art in Washington, "The Nativity" by Luini and "The Madonna and Child," a terracotta by Civitale.

Persons who are not already on the mailing list to receive the 1946 series are invited to send their names, and names and addresses of friends, to the Curator of Washington Cathedral, Mount Saint Alban, Washington 16, D. C. The suggested offering for the cards is one dollar per set, although any card may be ordered separately in quantity, if desired.

Further information concerning the cards, or the engraving service offered, will be supplied upon request.



A black and white reproduction of one of the 1946 series of Washington Cathedral Christmas Cards. The colors of the actual card add immeasurably to the attractiveness of this wintertime view of the apse from the east

# Religious Communities in the Episcopal Church and in the Anglican Church in Canada

By ALICE H. ELMER

WHAT is the "religious" life? Who can belong? Is it worth while? What are the monasteries and convents of the Episcopal Church like?

In response to these questions and others like them, the Poor Clares of Reparation and Adoration have compiled a small book of interest to all Episcopalians. This article does not attempt to condense the book, for it is concise and complete, but only to place some of its information before a wider audience. Only the exact quotations are indicated by quotation marks. Paragraphs not in quotations are paraphrased from the book, whose title stands at the head of this article.

## WHAT IS THE RELIGIOUS LIFE?

Jesus Christ founded the principles of the religious life when he said, "If you would be perfect, go, sell what you possess and give it to the poor, and you will have treasure in heaven; and come, follow me."—*St. Matthew* 19:21. Because he said "If you would be perfect . . ." the religious life is sometimes called the life of perfection, and its members are under a special obligation to strive for that goal. They live under rules of poverty, chastity, and obedience. "Poverty renounces all creation outside of oneself, that one may possess God alone. Chastity renounces not only the gratification of the flesh but also . . . family love and family ties so that one may love God alone." A person could not very well keep these rules in solitude, for "if he is to be really poor, there must be someone to be responsible for his temporal needs. If he is to surrender his affections in dedicated chastity, he must be trained to love rightly. If he is to be obedient, he must have someone to obey. And so there have grown up in the Church religious communities which exist for the purpose of making the religious life possible," and which differ widely among themselves according to the way they are organized and the work they do. They can be generally divided into three groups: Active, Contemplative, and Mixed. "The *active* life is devoted to various works of mercy inspired by regulated spiritual exercises. The *contemplative* life has for its primary purpose the worship of God, and the pursuit of such occupations as may tend to the perfecting of this wor-

ship." The *mixed* life holds the qualities of activity and contemplation in even balance. It is a matter of individual vocation to determine which type of community is the best for a given aspirant.

## WHO CAN BELONG?

"Obviously God does not want all his children to become religious." If all men and women were to enter monasteries and convents, the human world would speedily come to an end. "Most Church people should find their religious vocation in fulfilling the ordinary Christian obligations with generosity. But always, in all ages and in every part of the Church, there have been certain souls in whose hearts God has planted a desire for special dedication. . . . They seek a special way of keeping God's commandments. Such are the men and women who belong to religious communities."

One who fulfills the requirements of the community of his choice may be accepted as a postulant, that is, one "asking" admission. From then on, though not technically a religious, he lives the religious life and learns how to be a monk or nun. During the postulancy he is known by his secular name. Postulants usually wear a black cassock in communities of men, and in women's communities a black dress with a white cap or veil. The postulancy ends on the day the religious is "clothed" in the habits of his community, and a special blessing placed by the Church on him and on the habit he receives. If it is the custom in that particular community, he is given a new name by which he is known thereafter. He is now a novice, a "new one," and the novitiate is a continuation of his training.

The novice has not yet taken any vows, and is free to leave the community at any time if he finds that this is not his vocation. There is no disgrace connected with leaving, for he came into the community to find out if God was really calling him to this life. Whether the answer is "yes" or "no," he has found out what he wanted to learn.

When the period of novitiate is over, the prospective religious may apply for permission to become a member according to the regulations of the community. In some



groups annual vows are required for a length of time before the life vows are taken; in others, life vows are made immediately after the novitiate, but with the taking of the life vows the novice becomes a full member of his community and a real religious.

#### WHAT IS IT LIKE?

Each community has its own spiritual ideals, internal government, rule of life, and its own particular customs, and each of the American communities tells its own story briefly in the pages of "Religious Communities in the Episcopal Church." All emphasize the rule (of life) which, perhaps more than anything else, gives a community its distinctive personality and enshrines the spiritual ideals, and points the way toward their fulfillment. It may be ancient or modern, detailed or brief; it may be supplemented by constitutions, but its acceptance is usually explicitly mentioned by each religious when vows are professed. As an example, the Rule of the Community of Saint Mary is here quoted in full.

"The Community hath been raised up by God for the performance of all the corporal and spiritual works of mercy of which a woman is capable, and herein more particularly, for the care of the sick, the needy, the orphan, and the fallen, and for the education of the young. And in thus doing, we follow those holy women who ministered to the Lord in person and those whom the Apostles admitted to be helpers in works and labours of love. United and bound together in a holy fellowship as we are; wholly set apart and consecrated to the service of our Lord; secluded as far as may be from the world, we are pledged to draw our thoughts and efforts towards the care of the poor and the instruction of the young; and by united prayer, and mutual sympathy and counsel, to support one another in our holy and blessed work."

The habit shows membership in a community, but it is not at all an essential part of the religious life. Clothes do not make the monk or nun. Unless inner dedication is present the habit is an empty sign. In American monasteries it is customary to dispense with the habit for travelling, and some of the newer, active communities of women also follow this custom.

"Every religious house, no matter how small or how active its life may

be, has certain rules of silence. Experience proves that much talking is not compatible with much prayer. Experience also proves that were there no rules of silence, religious would get frightfully on each other's nerves. All religious communities find that some silence is an absolute necessity. The degree of silence prescribed by community customs depends again upon the type of community. Most religious houses keep the 'Great' or 'Solemn Silence' from the last chapel service at night until after breakfast the next morning. During this time religious do not speak unless required to do so by some emergency . . . It is a time of quiet rest in God. The 'Little' or 'Simple Silence' observed during certain hours of the day is meant to discourage unnecessary talking and visiting. At such times religious are permitted to speak whenever it becomes necessary to do so in carrying out their appointed tasks."

#### HOW DID IT GROW?

"In the early Church there were 'ascetics,' as they were called, who lived dedicated lives in their own homes. In order to escape the distractions around them, many . . . later went into the Egyptian deserts. There, in the solitude of the desert, they developed the hermit life. These men went as individuals, but eventually some of them gathered around a leader, or superior, and then quite naturally communities were formed. St. Paul, the first hermit, St. Anthony the Great, and St. Pachomius are personalities that belong to this period.

"There was a corresponding development among women. The New Testament mentions virgins devoted to



Chapel—Holy Cross Monastery, West Park, New York

the things of God, widows who are 'widows indeed' and deaconesses. In these phrases is implied a special consecration. Women such as these, dedicated to the service of God, at first continued to live with their families, but as early as the end of the third century there were community houses for them. St. Jerome has made famous the community life lived by St. Paula and her spiritual daughters in Bethlehem.

"St. Benedict is looked upon as the founder of monasticism in the Western Church. His followers were not hermits, but monks. The Rule which he wrote in the sixth century became the basis for religious houses which later grew and spread all over Europe. Even to this day this same Rule is observed in Benedictine communities, and countless other communities have based their rules upon it. The monastery in which St. Benedict lived at Monte Cassino is world famous. St. Scholastica, his sister, founded and governed a Benedictine community of women under his direction."

St. Francis and St. Dominic were contemporaries. . . . With them the modern idea of an Order came into existence. . . . Both the Franciscans and Dominicans were organized in congregations of three orders, the first for the friars, the second for women, and the third for tertiaries living in the world. The famous St. Catherine of Siena was a Dominican tertiary. St. Clare of Assisi, the friend of St. Francis, was the foundress of his second order, the Poor Clares. . . . There (also) developed priestly friars called priests regular or clerks regular, of which the Jesuits are the best known.

"From this time on the development of the religious life took the form of either imitating previous orders, or raising up communities to do some special work such as preaching, teaching, or nursing.

"Under Henry the Eighth sad days fell upon the religious communities in England. By 1538 the last of 616 religious houses belonging to sixteen different orders was confiscated. Their chapels were desecrated; their buildings dismantled; their property turned into the royal treasury; their members dispersed. For over three hundred years there were no religious professions in our branch of the Catholic Church."

But the religious life was not destined to perish forever from the Anglican Church. In the spring of 1845 a group of women moved into a small house at 17 Park Village West, Regents' Park, London, and began living the religious life under the spiritual direction of Dr. Edward Bouverie Pusey. "They were the pioneers in the restoration of the religious life in the Church of England." Soon other groups began following their example,

and communities sprang up in various places in England, and within fifty years no less than twenty-five communities had sprung into being. According to the latest reports, there are now in the provinces of Canterbury and York alone eight communities of men and forty-six of women. Branch houses of these communities are scattered all over the world, and the actual number of religious now living under vows in the Anglican Communion far exceeds the number driven out under Henry the Eighth.

The first religious community to be established in the American Church was the Community of St. Mary. The chronological development of the American convents and monasteries is shown below.

#### COMMUNITIES OF MEN

- 1870 The Society of St. John the Evangelist, Cambridge, Massachusetts (founded in England in 1865)
- 1881 The Order of the Holy Cross, West Park, New York
- 1913 St. Barnabas' Brotherhood, Gibsonia, Pennsylvania
- 1919 The Order of St. Francis, Mount Sinai, Long Island, New York
- 1928 The Brothers of St. Paul, Boston, Massachusetts
- 1935 The Working Brothers of St. Joseph, Brooklyn, New York
- 1937 The Order of St. Benedict, Valparaiso, Indiana
- 1939 The Society of the Catholic Commonwealth, Cambridge, Massachusetts
- 1943 The Community of the Good Shepherd, Good Shepherd Island, Bluffton, South Carolina

#### COMMUNITIES OF WOMEN

- 1865 The Community of St. Mary, Peekskill, New York
- 1872 The All Saints Sisters of the Poor, Baltimore, Maryland (Founded in England in 1856)
- 1872 The Sisterhood of St. John the Evangelist, Brooklyn, New York
- 1873 The Society of St. Margaret, Boston, Massachusetts (Founded in England in 1854)
- 1874 The Community of St. John the Baptist, Ralston, New Jersey (Founded in England in 1852)
- 1882 The Sisterhood of the Holy Nativity, Fond du Lac, Wisconsin
- 1884 The Sisterhood of St. John the Divine, Toronto, Canada
- 1891 The Community of the Sisters of the Church, Toronto, Canada (Founded in England in 1870)

- 1898 The Community of the Transfiguration, Glendale, Ohio
- 1901 The Community of St. Saviour, San Francisco, California
- 1910 The Order of St. Anne, Arlington Heights, Massachusetts; Boston, Massachusetts; Kingston, New York; Chicago, Illinois; Denver, Colorado; and Versailles, Kentucky
- 1922 The Poor Clares of Reparation and Adoration, Mount Sinai, Long Island, New York
- 1935 The Teachers of the Children of God, Washington, Connecticut
- 1939 The Community of the Way of the Cross, Buffalo, New York
- 1940 The Deaconesses of St. Clare's House, Upper Red Hook, New Jersey

#### IS IT WORTH WHILE?

"Is the religious life worth while? Does society benefit enough from it to justify its support? A glance at the directories of our various communities ought to answer that question. Represented here are all kinds of well-organized social activities, schools, hospitals, convalescent homes, retreat houses, parish institutions, orphanages, homes for the aged, places of refuge for those in trouble, and many others. A glance at the addresses will show that these works are scattered over this vast land of ours from coast to coast. They spread out to distant continents. Religious are always missionaries, and some of our American religious are working in Africa and China, the Philippine Islands and Haiti. 'By their fruits ye shall know them.' Among the fruits produced by the religious life are its works. And they are works to which the world pays tribute, works which the world by its own standards calls good. But the religious life is worth while in and of itself apart from its good

works, for it is a form of dedication to God. To consecrate one's self to God is an act of worship of Him, and good works resulting therefrom are inevitable.

"Is it worth while for the Church to encourage this way of life among her children? Are Church people repaid for the efforts they must make to provide for communities in their midst, and for the sacrifices they are sometimes called upon to endure in giving up their loved ones to its service? Spiritual blessings cannot be measured with an earthly yardstick. It is sometimes hard to evaluate the spiritual fruits of a given work. But surely no Churchman would dare deny the power of prayer, and religious communities have for their greatest work of all the offering of prayer and thanksgiving in the name and on behalf of the whole Church.

"Is it worth while for a man or a woman to give up so much that this world holds dear, the joys of family life, the possession of property, the freedom to choose one's own way? And to do all this for the sake of embracing a way of life that is hard? . . . Every true religious is convinced that to belong to God, to spend one's self in His service, to live close to Him, is a life of thrilling adventure and the only life worth while for him.

"Is it worth while for God to raise up all these religious communities, to grant them His divine protection, to put His blessing on them? Certainly He has done all this and much more for them. They have tried to be generous in giving their all to Him, and God never lets Himself be outdone in generosity. He heaps upon them in return countless spiritual privileges, all out of proportion to their merits. . . . The fact that the religious life has continued to exist and been fruitful all down the ages, in spite of tremendous difficulties, in poverty and sometimes under persecution — is this not evidence enough that to the mind of God the religious life is worth while?"

---

#### Prayer for the Building of Washington Cathedral

**R**AISE UP, O Lord, thy power, and come among us, and with great might strengthen our hearts and hands as we build this House to thy glory. Let thy Spirit kindle the minds and inspire the wills of artists, stonemasons, engineers, and all who plan or execute the design of thy Temple, that these walls and towers may speak of thy righteousness, and the thoughts of men be lifted to that beauty which eye hath not seen, but which thou hast prepared for them that love thee; through him who taught us to worship thee in spirit and in truth, thy Son our Saviour Jesus Christ. Amen.

# Trinity Cathedral Begins Third Century of Service

By ROBERT CATHCART BUSH

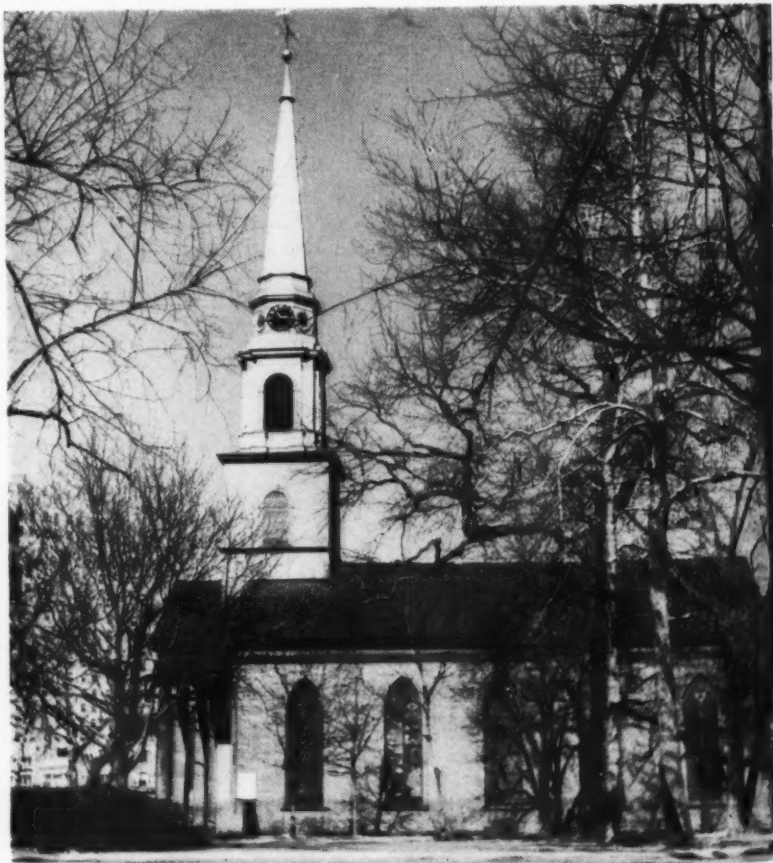
THE enduring value of tradition may be measured by the extent to which a great heritage is vitalized and made an instrumentality of the future. It is in that light that Trinity Cathedral at Newark, New Jersey, has paused this year on the threshold of its third century to review the experience—at once humbling and inspiring—of its two-hundred year march from Crown mission in a small colonial village to cathedral of the sixth largest Episcopal diocese in America.

Trinity's official status as a cathedral dates only from 1944 and it is, therefore, one of the youngest in the country. As a ministering witness to the eternal word of God, however, Trinity was 111 years old when the first American cathedral was established in 1857; so that the historic old church brings to the cathedral family in this country a tradition of service more than a century older than that of the new circle in which it seeks expanding usefulness.

Chartered by King George II in 1746 as a mission of the Society for Propagation of the Gospel in Foreign Parts, Trinity actually had its beginning several years earlier and the original edifice (of which the tower masonry still stands) was erected in 1743. Out of the trials of the Revolution and the difficulties incident to lack of an American Episcopate, the little mission evolved as a strong parish church and for almost all of its

first century served as the only Episcopal house of worship in and around Newark for many miles.

In a very definite sense, it may be said that Trinity's preparation for cathedral status began in earliest colonial days, when its clergy ministered throughout the countryside and, within a century after the Revolution,



*Trinity Cathedral, Newark, New Jersey. The ancient church, which received cathedral status in 1944, this year began its third century of service*

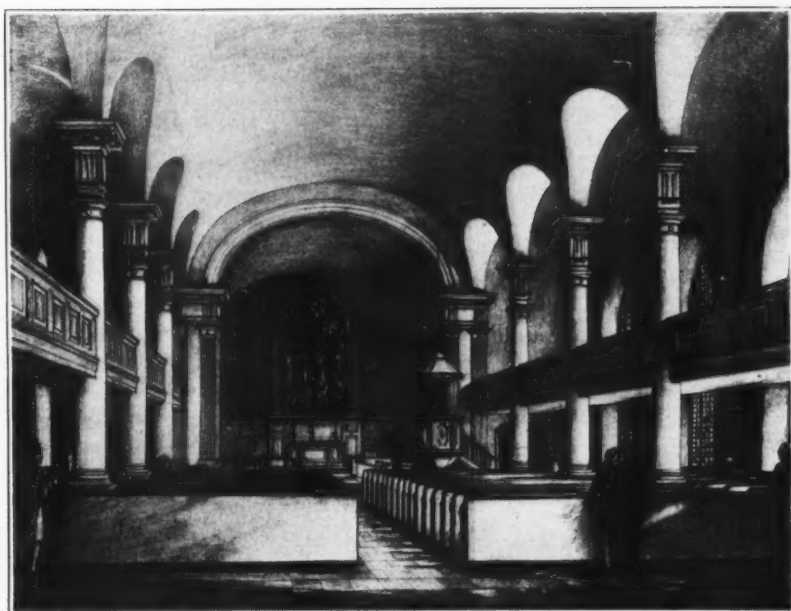


were responsible for establishment of no less than twelve parishes in the area now comprising the Diocese of Newark. Trinity, therefore, is the mother church of the diocese in the fullest meaning of the phrase. The special relationship of Trinity to all other parishes of the diocese has been an extra charge upon all of its seventeen rectors and deans, together with the thirty-four assistants and canons who have served throughout its history, down to the present cathedral staff of Dean Arthur C. Lichtenberger and Canon Leon N. Laylor.

Nor has Trinity's tradition of service been limited to its own denomination. As early as 1826 its doors were opened by its vestry for an oratorio to raise funds for the first Roman Catholic church in Newark. Later, Trinity extended its facilities to a Greek Orthodox parish in the process of organization and, on another occasion, to a Baptist congregation whose own church had been destroyed by fire. Because of its location in the heart of a busy city, Trinity in recent years has increasingly assumed the role of a "house of prayer for all peoples" and its noonday services and organ recitals have won a special place in the lives of many in the weekday throng of working people in the metropolis.

As a Parish Church, Trinity flourished throughout the last century but, with the increased industrialization of Newark in the late 1880's, there began a steady recession of the residential section served by that church and it became apparent that eventually no actual parish would be left. True, many of the old families remained loyal to Trinity after moving to the city's outer reaches and suburbs, and even today its enrolled communicants are drawn from as many as nineteen communities.

One of the chief reasons for Trinity's designation as cathedral, therefore, was a desire to give the historic old church a greater usefulness than it could achieve in its dwindling role as a parish church. Other reasons were given by Bishop Benjamin M. Washburn in his address to the diocesan convention of 1943; when, after describing Trinity's location in the heart of a great industrial city, he said:



*Proposed design for the remodelling and renovating of the interior of Trinity Cathedral*

"Here stands an historic church which is capable of a wide and varied ministry as a house of prayer for all peoples. Such work as our City Mission performs might be centered here, with chaplains officially recognized as members of its staff. Supplementing the faithful ministry of our parish clergy, it might offer specialized types of service in the fields of psychiatry, vocational guidance, or personal counseling."

Bishop Washburn's dream was moved an important step nearer reality in 1944, when the diocesan convention officially designated Trinity as the cathedral. The bicentennial celebration, therefore, has sought to emphasize Trinity's missionary and parochial past, its present first steps as a cathedral, and its aspiration to greater service in that field in the future.

The Rt. Rev. Henry St. George Tucker, Presiding Bishop, launched the anniversary celebration at a corporate Communion service on May 5. Other services throughout that month focussed attention on various aspects of Trinity's past, present, and future, with participants including Bishop Washburn, Suffragan Bishop Theodore R. Ludlow, Dean Lichtenberger and the Rev. Dr. Arthur Dumper, former dean.

Indicative of the fact that Trinity enters its third century with its face to the future, rather than absorbed in maudlin contemplation of the past, is the fact the anni-

*(Continued on page 120)*

# Religion and Education

By JOHN WALLACE SUTER, D.D.

*(An article based upon and incorporating portions of a statement on educational philosophy by the Rev. Henry Pitt Van Dusen, president of Union Theological Seminary)*

THE problem of relating religion to education in such a way as to bring the greatest benefit to the individual learner and to the Church and the Nation is one which has been debated for many generations. In this field there has been a great deal of theory, and no end of practice: almost everything has been thought of, almost everything tried. Just now, the world situation being what it is, there is more pressure than ever for arriving at some fruitful solution. We need a sense of direction in modern life.

A key to the solution of the problem is found in clearly recognizing that in each case there is only one child: not a secular child and a religious child, but one single personality. And there is one God (if any). Therefore, for us who really believe in God, the situation is one in which we should subject the child to an educational process which is permeated throughout by a sense of God's reality. If God lives, and if He made anything, He made everything. Mathematics is as truly an expression of His being as is Bible study; physics is what it is because God made it so; and history; and biology. Art is what it is because God made artists that way and made nature that way; psychology is the study of the workings of God-made forces. Therefore the learner should pass easily from classroom to classroom, from school-building to athletic-field to studio to glee-club to dramatics to student government to Church, without ever feeling that he is crossing an imaginary line that is supposed to divide "religion" from "secular affairs." If every teacher and administrative officer of the child's school lives life as in the presence of God; if each of these adults among whom the child's life moves, and who has so much power over the child, is known by the child to refer his or her problems to God; then the child grows up and receives his education in what he truly feels to be a universe, not a multi-verse. To him, then, concepts such as the following are natural: One God; one humanity; one truth (since no two truths can ever contradict each other); one goal for all history; one set of judgments as to what is of ultimate worth in human character.

The trouble with our present educational scene, at least for many hundreds of children, is that there is no single point-of-reference, no mountain-peak where all paths meet. Carved up as he is into sections, the learner feels uncomfortable: one teacher treats him for the ailment of ignorance in geometry, another for faulty vocabulary, another for bad posture and lack of athletic ability, another for social clumsiness, another for lack of mathematics, another for inability to say prayers. What should happen is that all these teachers, and any others he may have, should consider themselves a fellowship of persons all of whom, jointly and separately, are trying to initiate the child into a type of life which responds to the all-wise, all-holy God who is Maker of heaven and earth, and of all things visible and invisible. Some teachers, in pursuit of this goal, reveal the workings of the Maker of the universe through mathematics; others, through Latin; and so forth. Every teacher (and this is the point) is a person known to be in touch with the central secret about life, namely, the all-pervading presence and power of God.

One of the best statements of educational philosophy that we have encountered of late is found in the Inaugural Address of the Reverend Henry Pitt Van Dusen as President of Union Theological Seminary, New York City:

"Education receives the young, sensitive, eager, malleable life and sets it down amidst the fruits of learning—the sum total of accumulated human knowledge. The prevailing assumption, plainly testified by the structure of the curriculum and the content of teaching even when not openly avowed, is that knowledge consists of innumerable fragments of truth, spread forth higgledy-piggledy, to be savored and swallowed like so many morsels of intellectual pabulum. Indeed, the present-day university curriculum reminds one of nothing so much as a cafeteria where unnumbered delicacies are strung along a moving belt without benefit of dietary balance or completeness. And the result? obesity, mental indigestion, or, it may be, malnutrition, and even pernicious intellectual anaemia!

"But is that the character of truth of which human knowledge is the apprehension? Or is truth an organic unity, each several part being what it is by virtue of its place within the whole? And, if truth is an organic whole, how does it come to be so? Whence derives its inter-relatedness and coherence? What do these imply regarding the nature of reality itself? We are driven hard up against the question of God. To be sure, no human mind or all together ever succeed in encompassing that reality. But, conversely, no human mind rightly apprehends any fragment of truth without at least some dim awareness of the whole which gives the fragment existence and meaning. The implications for education are confounding: If truth be an organism, then every major subject and every principal subdivision ought to be so presented as to suggest that unity. Any segment of knowledge which is portrayed without recognition of its organic relatedness to all other knowledge is being falsely presented. It is not *truth* which is being set forth. And that is unsound education.

"Let us be quite clear what is at stake here. Not sentimental loyalty to religion. What is at stake is, pure and simple, an issue of *truth*—of fidelity to the Sovereign which all learning acknowledges as liege lord.

"By the same token, theology, a true knowledge of God, is the queen of the sciences—not because the Church says so, or because superstition or tradition have so imposed it upon human credulity, or because it was so recognized in one great age of learning; but because of the nature of reality, because, if there be a God at all, He must be the ultimate and controlling reality through which all else derives its being; and the truth concerning Him, as best man can apprehend it, must be the keystone of the ever-incomplete arch of human knowledge. Learning which does not confess Him as its foundation because the Determiner of the conditions which render its enterprise possible, and which does not aspire to Him as its goal, is false learning, whatever its achievements and its claims.

"Our fathers sensed all this, though dimly. Indeed, there is no more revealing illustration of what has transpired in our culture in the past half century, and of the nub of our present malady, than the alteration in the place of religion in American education. As we all know, higher education in the United States was initially almost wholly under Christian auspices. The relation of religion to education was two-fold. Religion was the parent and sponsor of education. And religion was the keystone of the educational arch, the determining factor in educational theory and practice. Today, the great bulk of American education is without conscious orientation to

religion. Even where the displacement has been less radical, religion is no longer the keystone in the arch of truth but one brick among many.

"The almost frantic proposals of the great universities to overtake this situation are a belated confession of their apostasy, tardy attempts to reclaim the organic unity of knowledge, to recover education's primary allegiance to truth. The issue, we repeat, is one of truth, of reality.

"This anomalous position of God in contemporary education truly reflects the gradual dissolution of the spiritual foundations of American culture. The influence of religion in the education of their children accurately mirrors the place which most Americans concede to God in their own lives and the life of their nation.

"Consider the position which religion actually holds in the life of today. There is an aphorism, first coined I think by one of my colleagues and now threadbare through repetition because it so aptly portrays the facts: 'Religion has become an elective in the university of life.' Religion is one among innumerable matters in which one may be interested if he chooses, but to which he need feel no obligation of concern. Its place is secondary, incidental, peripheral; not primary, foundational, central.

"But religion which is an elective, whether in the halls of learning or in the school of living, is not religion but a specious counterfeit. And for this clear reason: Religion, by its very nature, is concerned with that which is ultimate, therefore foundational and primary. It has to do with God. And when, consciously or casually, God (or the institution which represents Him among men) is thought of as secondary, optional, peripheral—it is not God with whom men have to do but some cheap man-made substitute. Let us put the point sharply: When a man turns his thought toward God as one among the many interests of life, when a church tolerates in its worship the casual or condescending patronage of its people—it is not worship which is taking place, for it is not the true and living God to whom thought is directed. That is false religion. It is atheism.

"Here, again, the contrast to earlier generations requires no proof. It is safe to hazard that, had the most radical of the Founding Fathers foreseen the position which Christian Faith occupies in the America of today, they would have feared for the nations' continuance more than because of foreign invaders or atomic bombs. However perfunctory men's practice of the Faith, they knew its true position to be central and pivotal—the foundation and completion of all which human hands might attempt."

# Montserrat, Shrine of the Ages

By SUSAN ELVA DORR

WITH the resurgence of spiritual idealism, strange aftermath of war, travelers are seeking olden shrines with new enthusiasm. Many are planning to visit Montserrat, high above the Catalonian valley of Spain.

This ancient monastery of the Pyrenees is a 4000 foot climb from Barcelona. Where for centuries the weary feet of pilgrims trod the harsh stones, now a modern bus passes terraced hills of grapes, roadside irrigation streams, small villages and wineries. The cottages have purple blinds, pink frescoes, and always the *ristras* of red chili peppers strung across the door. Flowering eucalypti and pepper trees, with long swaying branches showing flickers of red, orange and greens, add charm to the ascent.

Leaving olive groves and vineyard, the mountain road grows steeper. The Catalan landscape shows stubby pines and evergreen shrubs. On the horizon shine the white-topped Pyrenees, while far below the Llobregat River twists among the hills.

Suddenly full sunlight strikes the crouching mass of the great mountain ahead. Huge, thumb-like projections tower into the sky. One last, steep swing-around, and Montserrat is revealed—the Monsalvat of the Middle Ages, legendary site of the mystic Holy Grail, theme of many poets and composers.

The monastery and its buildings are concentrated in a sheltering ravine, looking out on the Catalonian plain, far, far below. Above is a veritable forest of massive rock formations, solidified from lava, through eons of time. The mysterious, seeming-cathedral spires, pipe organs, minarets, and the characteristic huge thumbs, are like nothing else on earth.

The writer, who once lived for several months in a Benedictine convent in France, learned there many interesting facts about Montserrat and the lives of the hermits.

The monastery stands just north of the great fissure that was formed, tradition says, at the time of the Crucifixion. Eremitical life began at the hermitage at a very early period, and the pious rituals have kept an uninterrupted existence for more than a thousand years.

Said to have been a Benedictine nunnery as early as 880, this shrine was built around a statue of the Black Virgin, which is believed to have been carved by Saint Luke and brought to Barcelona in A.D. 30 by Saint Peter. The ebony-black statue of the Mother and Child, hidden in a cave during the Moorish invasion, according to legend, cried out from the hiding-place. A chapel was erected to contain it. The nunnery was then built around the chapel. In 976 this was en-



*The Monastery at Montserrat as seen from one side of the surrounding mountains*



larged and converted into a second Benedictine convent.

The present monastery has been an entity for many centuries, and now consists of both ruined parts and modern structures erected in the last fifty years. In ancient times the hermits lived under strict obedience to the Prior of Montserrat. After seven years of cenobitical life, one could become possessed of a hermitage of his own if he could find a vacancy, which could occur only on a hermit's death or promotion to some monastic dignity. During the years of probation the devout ones lived and worked in the monastery and kept inviolable silence. Many fasted for long periods. Some scourged themselves three times a week, slept on beds of straw. A few are said to have received the gifts of prophecy, healing, and revelation.

The Holy Trinity, one of the most famous hermitages, now in ruins, is noted because Father Bernard Boel, who accompanied Christopher Columbus on his second voyage, lived there for a time. Before the altar of the original nunnery, Ignatius Loyola kept vigil all one night, wrestling with the evil one, until prayer prevailed. After laying his sword on the altar, Loyola vowed to resign his military career and from then on worked to found the Society of Jesus.

In 1410 Pope Benedict raised the monastery to an abbacy. More than 400 years later, in 1874, the Bishop of Barcelona assumed jurisdiction.

Since Montserrat is said to be the original Monsalvat of the Holy Grail, Wagner is believed to have visited here many times, and been inspired to produce the immortal scenes of *Parsifal*. Many medieval German legends located the castle of the Holy Grail at Montserrat.

Montserrat really lists more noted pilgrims than many of the other shrines of Europe—statesmen, saints, savants, and even kings made their long way up the narrow trail, guided sometimes by only moon and stars. Charles V is said to have made nine pilgrimages. Alfonso the Wise, Philip II, Raimon Lull, the mystic,—all trudged up the steep, rugged path to expiate their sins.

In the early morning young voices sing matins and the Virgin's Chant in the church. The famous boy choir traditionally sings "A Nuestra Doña Montserrat," at the Visitation of the Virgin, when the dark statue is unveiled for pilgrims to adore. The Montserrat Choir School, or Escolania, was established centuries ago. The boys come to be trained by monks who have studied in Italy, France, and Germany. Dedicating

themselves to La Moreneta—Our Lady, the boys receive a thorough education, and many have become famous musicians.

There are no aisles in the Romanesque church, but six chapels are on each side. The sanctuary rises higher than the nave and in its center stands the high altar. The renowned Black Virgin statue of carved wood is on a marble throne. It possesses magnificent robes and jewels, including a crown sent from Rome by Pope Leo XIII in 1881. The Divine Child is seated on His Mother's knee. On His head is a crown and He holds in His left hand a "firapple," the round symbol of the Earth, which is His kingdom. In the room of votive offerings are abandoned crutches and many other tokens of gratitude for healings.

The exterior is all of old gray mountain stone. The new facade, built in 1900, with beautifully carved doors in bas-relief, depicts Jesus seated amid a group of the Apostles.

Historic, well-trodden ways mark little pilgrimages within the greater one. The paths leading ever upward follow the Way of the Cross, with its fourteen stations. Begun in 1904 the stations were finished in twelve years.

The life of the monks is not so severe as in ancient times. After study and prayer, there is devotion to work. Many are educated in architecture, music, and other arts. Some concentrate on publishing special editions of mystical writers, translations of the Bible into Catalan, and documents of Church music. There is a new library of 100,000 volumes, the old one having been burned by the French during the War of Independence, when Montserrat was for years in ruins. The monks in their softly flowing shadowy robes, with knotted cords hanging below the knees, go quietly about their rituals and work, mostly unseen by the travelers.

One of the most prominent landmarks of Montserrat is the "Gistaur" or stone watchman, erected by the Moors for a lookout. It stands as a reminder of the days when a powerful race left great gifts in art and culture. The recent wars in Spain have left Montserrat unscathed.

There is something about this whole place, with its olden mystery and brooding mood of devotion, that turns one's revery to pondering the smallness of the lives of average human beings, and the wonder of God's infinite nature. The prayers of centuries seem to brood over all like a great theme of music. It is easy to understand why this remote and beautiful natural fortress should have been associated with the quest of the Holy Grail.

# The Faith of a Man

(An Address Delivered in Washington Cathedral by the  
Honorable George Wharton Pepper)

AN ADDRESS by a layman differs essentially from a minister's sermon. The minister appears in a representative capacity and exercises an authority to teach and preach. A layman represents nobody but himself. His function is mainly to testify to his own experience with Christian truth. If he has the respect of those who hear him they may perhaps find something helpful in what he says. No layman could speak from this pulpit without a sense of heavy responsibility. My prayer is that as the Gift of Tongues was once vouchsafed to common man, so I may be led to say something on this occasion which may meet the needs of some of those who hear me.

The very subject of my address this morning implies the distinction which I have just noted. I am to speak on "The Faith of a Man"—not on faith as an abstraction and not, more specifically, on the Faith of the Church. Just one man's faith: just such faith as I have been able to grasp and by which I have tried to live.

By "faith" I mean my reason for believing the things that I hope for.

I put it thus because the first step in achieving belief is to hope intensely. If a man does not hope that his boy will make good it is not likely that the father can ever have faith in his son. Faith is the offspring of hope.

Thus I earnestly hope that there is a Divine Being who is the God and Father of us all. This is my hope because I have repeatedly tried to explain the world and my own life on the theory that there is no such Being and I have found that without Him the Universe makes no sense. On the other hand, with Him in the driver's seat I find that life has both meaning and direction. Accordingly, I conclude that my hope has so reasonable a foundation that I can say with all my heart "I believe in God."

Next comes my hope that the God in whom I thus believe is not a distant and impersonal God—concerned only with great matters—but that He has a genius for

friendship and is even willing to recognize me. Loneliness is the saddest of all experiences—and without a God who cares, the world is a lonely place. Having this hope I have noted the testimony of Jesus Christ that God in fact does care. I have also noted the assurance of His own identity with God and that friendship with Him is friendship with God. I have tried to cultivate that friendship; and, imperfect as my efforts have been, I have abundantly satisfied myself that the testimony of Jesus is true. Accordingly I conclude that my hope is so reasonable that I can say with all my heart not only that "I believe in God the Father Almighty," but that I can add "and in Jesus Christ, his only Son, our Lord."

My next hope is that I can establish such a contact with the Father of Our Lord Jesus Christ that He will not only hear what I have to say but will take my prayer into consideration as part of His plan for directing the course of events. Pursuant to this hope I have tried to form a habit of prayer and in spite of my feebleness and infirmity I have satisfied myself that when I speak He listens sympathetically. Accordingly I am bold enough to look up to Him and say "Our Father."

Incidentally I have discovered in saying it that the "Our Father" is much more than a prayer. It is a continual reminder that Universal Fatherhood implies world-wide Brotherhood. Thus I find a conception which everybody is capable of grasping; and suddenly I realize that until all men have in fact grasped it and have learned to pray together, as brothers address a father, their attempts to achieve international unity by treaty or charter are bound to be tragically imperfect. I am confident that the simple and familiar Lord's Prayer is the greatest document of unity that the world has ever known.

Next I hope that there is some way in which I can draw even closer to my Great Friend than by spoken prayer—some deeper way that answers to the silent communion between friends which is the greatest blessing of friendship. I have accordingly relied on Our Lord's assurance that I may find such communion in the breaking of the bread. During the nearly seventy years which have passed since I was confirmed I have formed a fixed habit of Holy Communion. In spite of all my lapses, which have been grievous, and my periods of discouragement, which have been many, I have kept on trying; and I now know that my hope can actually be realized in the wonderful Sacrament of the Altar. Just as I recognize ability to join in the Lord's Prayer as essential to permanent international unity, so I recognize common participation in Holy Communion as essential to true unity

among Christian people.

Finally I hope that there is a conscious life after death and that there will come a day of reunion with those whom I have "loved long since and lost a while." I have tested Our Lord's other promises and have found them reliable. I therefore feel it reasonable to conclude that just as the stage of my life before birth was all sleeping, and that just as the present span is half sleeping and half waking, so the stage after death will be all waking and that when we wake up after God's likeness we shall be satisfied with it. I can accordingly join with confidence in the Creed of the Church and say with deep conviction "I look for the resurrection of the dead and the life of the world to come."

You will notice that every item of my faith has been preceded by a hope. As I said at the outset, I believe it to be universally true that a man must first have the hope and must then order his life on the hypothesis that his hope is justifiable. If by this method of proof he arrives at an assurance that his hope is valid, he will have given substance to his hope by putting a foundation under it. This is what the author of the Epistle to the Hebrews means when in the first verse of Chapter 11 he declares that "faith is the substance of things hoped for." The Greek word which we translate "substance" is a word with a two-fold meaning. It includes both the act of putting a foundation under your hope and also the foundation which you place there. Thus while a man is struggling for faith he can say "I am trying to supply a foundation to what I hope for"; but when he has achieved his faith he can declare triumphantly, "My faith is the foundation under my hope."

Do not let anybody persuade you that fixed beliefs are unworthy of an intellectual man. The opposite is the fact. In my long life I have known many men of great intellectual power who have likewise been men of definite and simple faith. On the other hand, no particular intelligence is required by one who drifts through life without fixed beliefs, either too self-confident to hope or too lazy to give substance to things hoped for.

But please have it in mind that a man's long struggle for faith is worth while only if, when achieved, he is going to put his faith to practical use. Otherwise he is like a man who has been supplied with a diet-list warranted to relieve what ails him and who then proceeds habitually to ignore it. Just as hope finds its fulfillment in faith, so faith must be translated into such works as are pleasing to a man's Best Friend. And the thing that thus translates faith into action is the spirit of loyal devotion which makes a man willing to lay down his life for his friend. This is the spirit which in one aspect is

sometimes called love of God and, in another aspect, love of your neighbor. This spirit is the thing called in the New Testament "charity"—a thing greater than faith—just as faith is greater than hope.

It is customary, in the pulpit, to begin one's discourse with a text from Scripture. The trouble with this custom is that the text is invariably better than the sermon—so that something like an anti-climax follows. For this reason I have kept my text to the end so that the imperfection of what I have tried to say will be forgotten when I rehearse to you what is generally esteemed to be one of the greatest passages in all literature.

As I recite St. Paul's inspired words you will be mindful of the fact that even the Gift of Tongues will not of itself suffice: the great Apostle makes it clear that faith without works and preaching without charity cannot set forward the Kingdom of God.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

# The Reredos of Cristo Rey

By DOROTHY L. PILLSBURY

SOMETIME between 1756 and 1760, in old Santa Fé, Aztec Indian servants brought to this outpost of Spain by Spanish colonists, were chipping away at the finest piece of Spanish ecclesiastical sculpture in what is now the United States. That reredos is housed in an adobe church built especially for it—Cristo Rey on the outskirts of New Mexico's ancient capital.

Thirty-two feet high is that ancient reredos, eighteen feet wide and thirty-two inches thick. It weighs 450,000 pounds. Although its origin is uncertain, old records report the finding of a vein of white stone in the vicinity, and from it the great altar piece was doubtlessly carved.

Descendants of Spanish colonists like to think that their priceless reredos was carved in old Spain, brought by Spanish galleon to the port of Vera Cruz in Mexico, and then transported by mule back over snow-crested mountains and burning deserts, a thousand miles to the little dot of Spain in the color-daubed Southwest. True it is that the reredos is as Spanish in feeling as Ferdinand and Isabella, but there are many details about its execution that are strictly Indian. Transportation difficulties would seem to have precluded its Spanish origin.

It is generally agreed that Indian, probably Aztec craftsmen, trained by Spanish friars in old Mexico and brought to this remote outpost, fashioned the great altar piece that now graces the vast adobe church of Cristo Rey.

A strange history those exquisite carvings have had. First they were placed behind the altar in the Castrense, a military chapel on

the east side of Santa Fé's old Plaza. Here, with flags snapping in the high mountain breezes and to the roll of drums, came the handful of soldiers who held a desert wilderness for the King of Spain. Due to the barrier of great mountains, they had no contact with French and English colonists on the other side of the Rockies. Their only contact with the civilized world was a thousand miles away over the "Trail of Death" to Mexico.

As years passed and Mexico broke free from Spain, the old military chapel fell into disuse and ruin. But the beautiful reredos was saved, taken to another church on the plaza, and used by civilian colonists.

In 1846 the American flag went up over the ancient palace of the governors that had known the crimson and gold of Spain and more recently the emblem of

(Continued on page 116)



New Mexico State Tourist Bureau

*Cristo Rey—a church built to house a reredos*



Autumn, 1946



Photo by Camera Shop

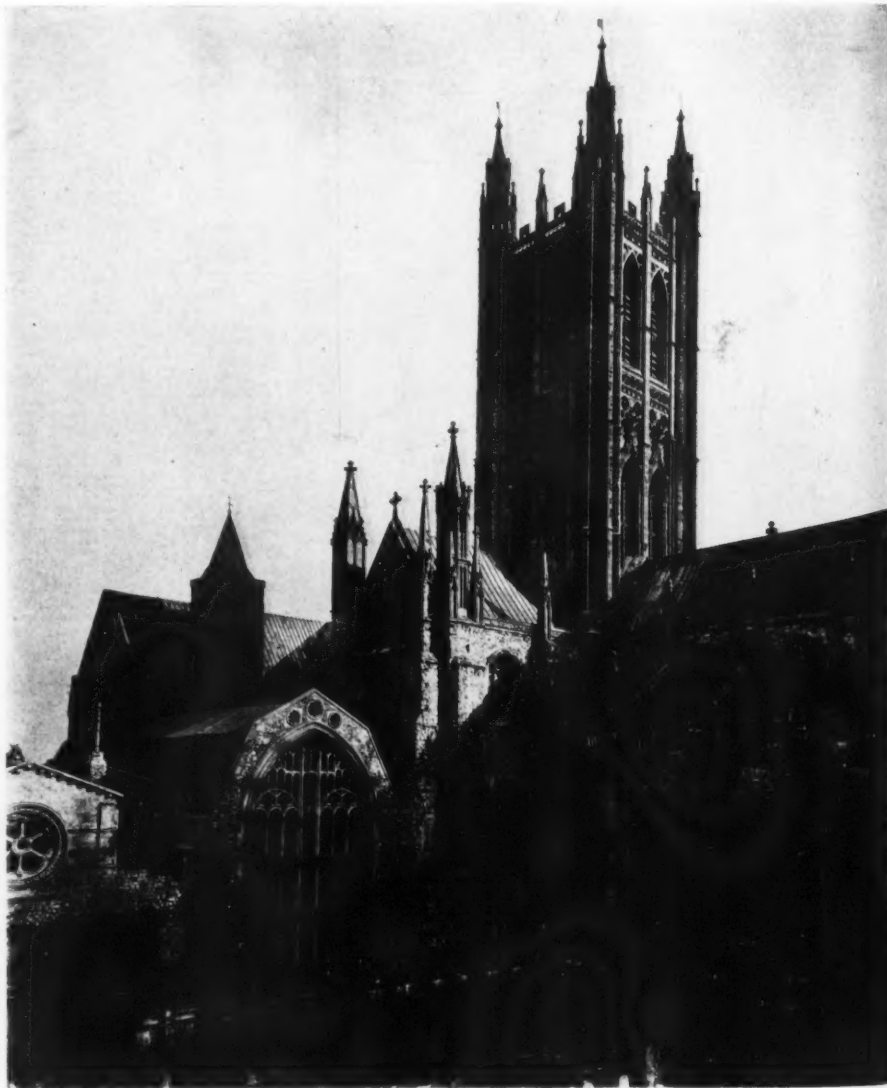
*The reredos of Cristo Rey, believed to be the finest piece of Spanish ecclesiastical sculpture in the United States. The hand of the Indian craftsman is clearly visible in these interpretations of the Christian faith*

# CANTERBURY

*The ties which bind Washington Cathedral to Canterbury Cathedral are constantly being renewed and strengthened. An outstanding material expression of the bond between the two is Washington Cathedral's great Canterbury Ambon, fashioned of stones sent by the Archbishop, the Dean, and Chapter of Canterbury in memory of Stephen Langton, one of the signers of Magna Carta. Overseas broadcasts and visits have deepened spiritual ties, and the news of the bombing of Canterbury in 1942 shocked and saddened hundreds who have long known and loved both cathedrals.*

On September 19, for the first time since September, 1904, Washington Cathedral will be honored by a visit from an Archbishop of Canterbury. On that day the Most Reverend and Right Honorable Geoffrey Francis Fisher, D.D., Archbishop of Canterbury, Primate of all England and Metropolitan, will preach from the Canterbury pulpit. That evening he will be the guest of the Bishop of Washington, the Dean and Chapter of Washington Cathedral, and the Washington Branch of the English Speaking Union at a dinner in the Mayflower Hotel.

Some months before word of the Archbishop's visit was received, THE CATHEDRAL AGE had arranged for two articles on Canterbury Cathedral: one, a description of the 1942 air raids; the other a report of a service of praise for its preservation.



Canterbury Cathedral. To the left of the Chapter House is the Cathedral Library as it appeared before bombs demolished the ancient building

# CATHEDRAL

## A Modern Miracle

By MARGARET BABINGTON

IT WAS the night of Sunday, May 31, 1942—Trinity Sunday—and Dr. William Temple had that morning taken his first ordination as Archbishop of Canterbury in the choir of Canterbury Cathedral. It was full moon, and, as I left my office in the Precincts half an hour after midnight (for with service canteens and many other things the work in these days was continuous) the cathedral had, I thought, never looked more beautiful—a majestic silver building against a dark blue sky. Every thing was still and silent as if nature herself had been awed by the beauty of the scene. In the little lane, Marcery Lane, leading from the cathedral to the High Street, the houses, partly in shadow, partly in moonlight and almost meeting across the narrow pathway, seemed to be reaching forward to whisper to each other of the wonder of the night.

Fifteen minutes later the moonlight was eclipsed by a circle of brilliant magnesium "chandelier" flares. What did it mean? The air raid warning had sounded and now, swiftly afterwards, the "imminent danger" warning; that meant enemy planes within fifteen miles; and in less time than it takes to write the dive bombers were skimming the chimney pots, releasing weapons of destruction that seemed to shake the very foundations of the city and creating the gale of wind that would fan the flames. Incendiary bombs also came raining down—it is computed six thousand of them. Directed by the flares, none fell outside the city and the destructive fires began their work. After an hour and twenty-five minutes there was a strange silence; the raiders had passed and the only sounds were the crackling of blazing buildings and then, gradually, the sounds of hastening feet. Those who lived a mile or so out of Canterbury said that this crackling and the bright red glow were sounds and sights that made them shudder. Fire engines were useless, for the mains had gone and no water was for a short while available. But fire brigades—seventeen of them—were rushing from National Fire Service stations to the city. It was a breathless journey, for they could see the red

(Continued on page 106)

## A Royal Visit

By ERNEST H. OVENDEN

WHEN King George VI and Queen Elizabeth, with Princess Elizabeth, went to Canterbury on July 11 this year, they trod a path familiar to many of their royal predecessors of long ago. Incidentally, it was the first time Britain's reigning sovereign had paid a state visit to the city for nearly 300 years.

On the spot outside the West Gate, relic of the medieval wall of Canterbury, where the King stood to receive the formal homage of the citizens, many colorful scenes in English history have been enacted. It was there, 722 years ago, that Henry II halted barefooted and in sack-cloth to begin his penance for the murder of Archbishop Thomas à Becket; and it was there that Henry III watched in 1220 the beginning of the rejoicings at the translation of the bones of Becket. It was there that Edward IV, in retaliation for their disloyalty to him, stood while the magistrates of the city were hanged at his order; it was there that Henry VIII in 1520 paused on his way to the Field of the Cloth of Gold and pointed out to Charles V of France the beauties of the Kentish countryside.

King George VI had reached the city by way of the old Roman road, and before walking through the Gate, accepted Canterbury's allegiance by the traditional touching of an ancient sword borne in state before the Mayor.

The last reigning monarch to make this gesture was Charles II in May, 1660, on the day he landed in England after his Restoration. Coming from Dover, he spent his first night at Canterbury where the following day he held a Privy Council and Investiture. Other sovereigns since have paid brief unofficial visits but research has failed to disclose any reason why there should have been such a long lapse as 300 years between the formal visits of Britain's monarchs.

King George VI came this year, as first "Friend" on the roll, to join with other "Friends of Canterbury Cathedral" (the organization which has made itself responsible for the work of the reparation of the building) in a great service of thanksgiving for the preservation of the

(Continued on page 107)

## A Modern Miracle

(Continued from page 105)

glow from London, fifty miles away. "We did not think it possible," they said, "to find the cathedral standing." But, miracle of miracles, it was, though scarcely a house around was left undamaged and the greater number was destroyed. At 1 a.m. a huge bomb demolished the library built onto the north side of the cathedral. With its "delayed action" of about five seconds it went deep into the ground, scattered huge blocks of masonry in all directions and tore up trees by their roots. Every portion of ancient glass had, mercifully, been removed by the dean and chapter on the outbreak of war, a thousand panels and sixty-two borders, packed in wooden cases and stored away in places of safety.

All night long you could read the smallest newsprint by the light of the fires and it was indeed a red dawn that broke as the sun blazed forth from a cloudless sky, burning us from above as the fires burnt us from beneath. People were killed; others were badly injured; others lost everything they possessed. Do you know

what it feels like to walk through the city that is your home having nothing left, not even a photograph of your family or friends? The most touching thing that day was to hear these people in humble walks of life who had lost their all exclaim: "But, thank God, the cathedral still stands!" Two days later His Royal Highness, the late Duke of Kent, visited the city to encourage and sympathize with the people. Flags came out over demolished houses and brave little legends: "Business as usual" over an almost non-existent store, and "We can take it" over the crater where once a home had stood.

Replacement of the plain glass inserted on the outbreak of war had to begin without delay, that it might be completed before the autumn winds and rains. In five months the workmen had finished the choir and now they would begin the nave. But, in five months to the day, Saturday, October 31, the second great raid came upon the city. It was 5 o'clock in the afternoon and Canterbury was packed with shoppers from the villages around. Everyone was in cheerful mood, for had not Mrs. Roosevelt done us the honour of visiting the city the previous day with Mrs. Churchill; and all had happy memories of her interest and her friendly smile.

Five p.m. and the barrage balloons suspended all around the city for protection were on the ground refuelling. It was before the days when we could locate (from the sea shore) low-flying planes.

So they came over the coast almost touching the ground and hedge-hopped over the trees sixteen miles to Canterbury. The imminent danger warning was sounded, but in three minutes they were on us. "Five minutes of Hell," that is what one of the German pilots said he gave us, and it was true. This time it was falling glass that broke the silence. No one shouted or shrieked. A little boy cried quietly because his twin brother had gone into the country for a walk. "I want my brother," he wept. "Just wait a few

(Continued on page 108)



Ruins of the Cathedral Library at Canterbury. The photograph was taken shortly after the bombing in June, 1942



## A Royal Visit

(Continued from page 105)

cathedral from the ravages of World War II. It was the greatest occasion in the cathedral's glorious history since Henry III took part in the brilliant ceremony of the translation of Becket's remains 700 years ago.

Perhaps the scene of this 1946 service in the cathedral was even more gorgeous. The rich hues of gold and silver, crimson and blue, of the vestments of the mitred archbishop and bishops, the scarlet and gold of the dean, and the silver and blue of canons grouped before the High Altar, the blazing colors of the medieval uniforms and robes of the Coronation Barons of the Cinque Ports (who claim the right of standing next to the King on all ceremonial occasions), and of the mayors of Kent and their mace-bearers made an unforgettable picture framed in the age-old grey walls of the cathedral.

The shouting thrill of the fanfare of the twelve coronation trumpets which greeted the royal party as, with the archbishop, they entered the Great West Door, added a further note of pageantry.

Gradually the music of the service rose to the climax of the great "Te Deum in B flat." Never before in the history of the cathedral had there been an occasion when choir, orchestra, trumpets, and organ blended to make such a glory of sound. The music symbolized, as perhaps nothing else could have done, thanksgiving that the cathedral stood still, majestic and almost unscathed in the midst of the desolation wrought by the scores of bombs and incendiaries which rained around it during aerial bombardment in World War II. As the Archbishop of Canterbury said, "Destruction was stayed at its very walls."

After this magnificent moment came the National

Anthem, "God Save the King," sung with heart-stirring fervor by the vast congregation while the King stood with bowed head.

In the twelfth Century Great Cloister, where the monks of old were wont to take their recreation, and where the bays of the vaulted roof glow with the rich quarterings of the coats of arms of nearly 1,000 royal and noble families to make a display of heraldry unsurpassed in any church in Christendom, King George VI unveiled five shields bearing the Royal Arms of England and those of Queen Mary, Queen Elizabeth, and the two Princesses.

To future generations, these five shields will be the keystone of the dazzling array of quarterings which decorate the ceiling of the cloister. First the familiar arms of Britain as borne on the Royal Standard; then Queen Elizabeth's shield, on the right half the Royal Arms and on the left, the lions of Scotland and six bows, making the rebus of her family name (Bowes-Lyon); next to that the complex scutcheon of the Queen Mother with the arms of George III (the Royal Arms with the shield of Hanover bearing two golden lions and a silver running horse with a background of red hearts); the arms

(Continued on page 109)



*The King and Queen admire the Royal Arms in the north walk of the Great Cloister at Canterbury Cathedral*

## A Modern Miracle

(Continued from page 106)

moments and we will find him," I said, holding the boy tightly to me. "It will soon be over." And I gathered all I could under the great gateway of the cathedral, the Christ Church Gateway; there they were safe from the flying glass. The siren sounded "Raiders passed" again—that is the official term. The people grew calm—they had clung to me in silent terror; and when someone had taken the little boy to find his brother, I turned to the cathedral. What did I see? A great red cloud that obscured the eastern part. What is it? I said to our gatekeeper. Is it fire? We both ran to see. No, it was not fire. Those bombs had, in the space of a few moments, crumbled the red brick of the houses into a powder and cast it into the air like dust. The cathedral architect arrived. "When I entered the cathedral," he said, "and saw a red cloud filling the choir I was almost afraid to enter for fear of what I should find. But it was the same thing—bright red powdered brick."

Every scrap of replaced glass was broken into fragments, and the red cloud had poured in, covering the stones. The roads of the city were red and you could not walk without treading on broken glass. There was another raid that night from 8 to 9 o'clock and another from 1 till 2 a.m. I bicycled round the air raid shelters and never got a puncture! Once again there were sad casualties and injuries; once again there was devastation all around the cathedral and once again the cathedral itself escaped. But the blast of bombs had caused great damage. So powerful is the force of blast that it tore the ancient leadwork of the windows from its fixings in the stone, twisted it, broke it, and threw it on the ground.

The income of the dean and chapter for the upkeep of the cathedral is derived largely from the rents of their property in the city. In five minutes half their income was gone. War Damage Insurance gives a certain amount of compensation for property destroyed but gives nothing for lost rents during the intervening period, nor does it allow for postwar costs of buildings or repairs. The position, therefore, for the cathedral and for the dean and canons as its custodians, is serious indeed; for the architect reports that the bursting of huge bombs in such close proximity to the building has shaken the fabric in parts to an appreciable extent. More than this. It is the fervent wish of the dean and chapter that the cathedral shall be able to welcome with pride the ever-increasing number of pilgrims it attracts and they are planning great things for the years ahead.

But damage is not greatly apparent to those who come daily in their hundreds this summer to visit the city that was so strictly a defense area for five and a half years that entry was permitted to none save service men and women or those in the possession of special passes. To the pilgrims of today the cathedral is as beautiful as in pre-war days, save that the ancient glass is even more jewel-like than before as it re-appears in nave, choir, and corona. The tombs are freed from their protective sandbags and have been carefully cleaned. There lies Edward the Black Prince in the glory of his golden effigy, his hands folded in the humble prayer of a great soldier. There lies, opposite to him, his nephew, King Henry IV, and Queen Jean of Navarre, in their coronation robes, exquisite effigies of alabaster delicately gilded and coloured. What artists they were, those medieval craftsmen, glassmakers, and painters! And, in addition to all this beauty is the living, growing beauty of the flowers at every altar. Yes, despite its age-long history and its ancient tombs and monuments, Canterbury Cathedral is not a museum, but a living, growing church, inviting the English-speaking world to enter this shrine of English Christianity, to draw inspiration from within its walls for the hard facts of daily life, to serve as a beacon light to all who love beauty, to painters, authors, architects, and scribes; and—let us never forget it—to the ordinary people like you and me. For we know if we shut our eyes to the beauty in the world our hearts must harden and our souls must starve. Is it not true to say that the remembrance of a thing of beauty is a joy forever?

We have faith to believe that there are many who will desire to help in bringing the Cathedral Church of Christ at Canterbury—so miraculously preserved from the destruction of war—to safety and beauty for the generations yet to come.

The Canterbury Appeal is for \$1,200,000. The gifts of all Americans who would like to take part in the restoration of the cathedral will be received with gratitude by the treasurer, 21, Precincts, Canterbury, England. Checks should be made payable to the Canterbury Cathedral Appeal Fund.

---

### Bishop Dun Lecturer

The Rt. Rev. Angus Dun, Bishop of the Diocese of Washington, will be the William Henry Hoover Lecturer on Christian Unity at the University of Chicago in November. The lectureship was established this year by the Disciples Divinity House, which is adjacent to the university, from the proceeds of the William Henry Hoover Trust Fund for the promotion of Christian unity.

## A Royal Visit

(Continued from page 107)

of the House of Wurtemberg (three black stag horns on a golden ground); and the three black lions of the House of Suabia; superimposed with the checkered shield of black and gold of the Duchy of Teck. The Princesses' shields bear the Royal Arms crossed with the "cadet" label (a silver bar with three pendant tags.) Princess Elizabeth's label carries two crosses of St. George and in the center a Tudor Rose, and Princess Margaret's two Tudor Roses and in the center a Scottish thistle.

There was a period during the visit in Canterbury of the royal party when they left the shouting and tumult of the crowded streets and became humble pilgrims in the peace and calm of the empty cathedral. Here the dean showed them some of the wonders of the building—the priceless Charter of William the Conqueror, the wonderful chalice and paten of Archbishop Hubert Walton, the golden tomb of the Black Prince, the unique Norman crypt, and the stained glass which is one of the cathedral's glories.

Although the 1,008 panels, each with their multitude of small pieces (buried for safety during the war), have not yet all been replaced, there were still sufficient to be seen to give some idea of the skill of the ancient craftsmen. Much of the glass, with its blues, clear silver, sapphire, gold, ruby red, mulberry pink, and deep brown, dates from the thirteenth century. Scientific research has not been able to discover the lost secret of the deep rich colors obtained by the old glass makers.

For some minutes King George VI stood in silent admiration of the Great West Window which bears the portraits of twenty-one of the early kings of England, beginning with Canute. Set in 1396, it took fifty years to complete. Now, although much of the original window still remains, it is in effect a museum of ancient glass, for a good deal of it was brought from other parts of the cathedral. There is heraldry showing the pedigree of Richard II and his first Queen, Anne of Bohemia, representations of the Apostles, and the shields of former Archbishops of Canterbury. In this West Window can be read in colored glass the history of the building.

The King and Queen were shown also the six "miracle" windows surrounding the Chapel of St. Thomas. These quaint examples of early stained glass, some of which was made prior to 1220 and all prior to 1240,


give the story of the miracles performed by St. Thomas à Becket. Some of them, notably the cure of a man with an aching tooth, look very odd to modern eyes.

The "Royal" window with portraits of Edward IV (the King who hanged the magistrates) and his family also came in for a long inspection. The visitors admired particularly the cunning with which the old glass makers had managed to indicate the difference in texture of the robes and draperies with which the figures are clad and surrounded.

Another window they saw was "The Poor Man's Bible," which, when it was finished 600 years ago, gave a complete Bible story picture book. Originally its 175 panels told the Bible story from the early prophets onwards. Now only two windows with thirty-three panels remain.


Older than the cathedral itself, with its origin lost in the mists of antiquity, the King's School provided the final scenes of King George's crowded day. Although "King's" is the oldest public school in Britain, it has always been included as part of the Cathedral Foundation in Royal Charters. Now it has its own charter. Standing on the ancient Norman staircase, King George VI, in the presence of the assembled school, handed to the dean, as chairman of the governors, the document bearing the Royal Seal.

His Majesty's most popular moment with the boys, however, was probably when he asked the headmaster to grant them an extra week's holiday!




**VESTMENTS**

AND



**CHURCH HANGINGS**



**OUTFITTERS TO THE CHURCH AND CLERGY**

CASSOCKS—CLERICAL SUITS—ROBES  
SURPLICES—STOLES—RABATS  
CHOIR VESTMENTS  
COMMUNION VESSELS—ALTAR APPOINTMENTS

**C. M. ALMY & SON, INC.**

562 FIFTH AVENUE

NEW YORK 19, N. Y.

## From the Warden's Study

**D**URING the Spring Term (April 29 to June 7) several very interesting conferences were held at the College of Preachers. The first was led by the Reverend Charles W. F. Smith, formerly Canon of Washington Cathedral, and now Rector of St. Andrew's Church, Wellesley, Massachusetts. His subject was "Biblical Doctrine" and his lectures, dealing mainly with the Parables of the New Testament, were both scholarly and stimulating.

The following week a conference was led by the Reverend Clifford L. Stanley of St. Louis, Missouri. He took as his topic "Preaching the Theology of the Cross," and the men who were here with him found much "meat" in the lectures and the discussions which followed. Next year Dr. Stanley will be teaching at the Virginia Theological Seminary, to which he has accepted a call to be professor of Systematic Theology.

From May 20 to 25, the Reverend Massey H. Shepherd, Ph.D., of the Episcopal Theological Seminary in Cambridge, delivered a series of lectures on "Preaching from the Liturgy." Dr. Shepherd is one of the foremost scholars in the field of liturgics and his column in *The Witness* is widely read throughout the Church. During his week at the College, he expounded some of his theories on the use of the Prayer Book as a means of drawing the laity into closer contact with the life of the Church.

The last conference in the Spring Term was led by the Reverend Dr. Henry Pitt Van Dusen, president of the Union Theological Seminary of New York. His topic was "The Missionary Challenge of Our Time" and he gave his hearers a world-wide view of the mission field and the opportunity it presents today.

During this term, the College had three men in extended residence as fellows. They are the Reverend William Spurrier of Western Massachusetts, the Reverend Stephen A. Walke of Tennessee, and the Reverend Samuel E. West, Jr., of Kansas.

The College, ever since the close of the war, has been interested in helping chaplains to make the necessary adjustment as they return to parish work after having served in the Armed Forces. Thinking that they might enjoy and profit from attendance upon a regular conference at the College, we have (since January 1, 1946) sent invitations to about 200 recently returned chaplains. Their names have been furnished us by the Office of the Chief of Chaplains, and a blanket invitation (offering

opportunity to choose a conference in which he might be particularly interested) has been sent to each man immediately upon receipt of his name. The response to these invitations has been most gratifying. Mutual exchange of experience during the war years between clergymen on the home front and those in uniform has been stimulating to both groups. We are looking forward to having many other chaplains here during the Autumn and Winter terms.

After the termination of the regular conferences, we held two important "extra-curricular" sessions. One of these took place June 10 to 13 when we had with us a group of ex-chaplains now resident in the Third Province. They met to crystallize the wisdom they had acquired as a result of their experience in the Armed Forces and to suggest applications of this wisdom to the life of the Church in the post-war era. The chairman of this conference was Canon Merritt F. Williams, formerly chaplain on the *Wasp*. It is hoped that the findings of the group may be presented to General Convention when it meets in Philadelphia this month.

The week following the Chaplains' Conference we had here at the College a group of returned service men who spent two days considering the ministry as a possible vocation. They came from every diocese in the Third Province—a group of fine young men who would be excellent material for the priesthood. The leaders of this conference were Bishop Angus Dun, the Reverend Stephen F. Bayne, Jr., the Reverend J. Clemens Kolb, the Reverend Early W. Poindexter, Jr., the Reverend Robert O. Kevin, Jr., and the Reverend Packard L. Okie.

We are now looking forward to a most interesting Autumn Term. The list of conferences to be held at the College at that time includes: September 23 to 28: "The Theology of the New Testament," Dr. Douglas Horton, leader; September 30 to October 5: "Preaching the Psalms," the Reverend F. H. Cosgrave, D.D., Provost of Trinity College, Toronto, leader; October 14 to 19: "Preaching and Rural Work," the Reverend Roland F. Palmer, S.S.J.E., leader; October 21 to 26: "The Word of God and the Word of Man," the Very Reverend Alden D. Kelley, D.D., Dean of the Seabury-Western Theological Seminary, leader; November 11 to 16 (subject to be announced later): the Reverend V. Auguste Demant, Canon of St. Paul's, London, leader; November 18 to 23: "Advent Preaching," the Reverend Granville M. Williams, S.S.J.E., leader.



## Honorary Regents of the N. C. A.

*As interest in the work and worship of Washington Cathedral has spread across the country, the National Cathedral Association has increasingly added to the number of organized National Women's Committee groups in various states. It is the pleasure of THE CATHEDRAL AGE to take this opportunity to introduce some of the women who have, within the last few months, been appointed state regents.*

For many years a leader in local and diocesan women's organizations, Mrs. W. B. White of Augusta was named regent for Georgia early last winter. Mrs. White is a native of Augusta and a member of St. Paul's Church there. She has served as president and treasurer of the Woman's Auxiliary of her parish, and also as president of the Diocesan Auxiliary and treasurer of the United Thank Offering. In addition to her church work she is an active member of several charitable and philanthropic organizations. Her hobby is growing camellias.

\* \* \* \* \*

Appointed regent for Pennsylvania this spring, Mrs. E. A. Van Valkenburg of Philadelphia is already hard at work assisting the National Building Fund Campaign Committee in its plans for the local campaign. Mrs. Van Valkenburg has long been active in public and charitable affairs in Pennsylvania. Her husband was a former editor and publisher of *The Philadelphia North American*.

*The Philadelphia North American.*

\* \* \* \* \*

Miss Caroline L. Barkalow, who was for many years a resident of Washington and a member of the Church of the Epiphany, is the regent for Colorado. A resident of Denver, Miss Barkalow has just begun the formation of a diocesan committee which will sponsor the work of N. C. A. in her

state. While in Washington she was chairman of the B Branches of the Woman's Auxiliary and also served as president of the Altar Guild at Epiphany.

\* \* \* \* \*

Mrs. W. A. Lybrand, state regent for Oklahoma, writes that she plans to base her N. C. A. work there on a long term program designed to advance interest in Washington Cathedral. For the past six years she has been treasurer of the Woman's Auxiliary of the diocese, and her church work has also included membership on the Bishop's Council.

\* \* \* \* \*

A native and resident of Louisville, Mrs. H. Boone



Mrs. W. A. Lybrand

Porter is the regent for Kentucky. Mrs. Porter's activities, in addition to a busy family life, include holding the presidency of the Home of the Innocents, an Episcopal institution for the care of infants and young children; serving for several years as president of the Louisville branch of the Alliance Française; and being president of the local garden club, through which she did a great deal of camp and field service work during the war years.

\* \* \* \* \*

Connecticut's regent is Mrs. Robert I. Laggren of Middletown and Madison. She is planning to forward her N. C. A. work through the six well-organized archdeacons in the state. Mrs. Laggren is experienced in organizational work, having been for twenty years associated with the Middletown District Nurse Association, formerly as president and presently as chairman of the volunteer work committee. She is also treasurer of the board of lady managers of St. Luke's Home for the



Mrs. E. A. Van Valkenburg

Aged, a post she has filled for fifteen years, and is chairman of the committee now establishing a service shop being sponsored at the local hospital by the Hospital Women's Auxiliary.

\* \* \* \* \*

Mrs. Frank Garland Trau, regent for Texas in the Diocese of Dallas, was born in Seneca Falls, New York, the great granddaughter of the Rev. John Marshall Guion, for many years rector of Trinity Church there. In 1922 she received the B.A. degree from Cornell University. The following year she married Frank G. Trau of Waco, Texas, a fellow Cornellian. They lived in Waco and then in St. Louis for several years, returning to Texas in 1928. They have resided there ever since, in Dallas, Houston, and for the last fifteen years, Sherman.

Mrs. Trau has taken an active part in civic, literary, and church affairs. At present she is president of the Woman's Auxiliary of St. Stephen's Church and a member of the Altar Guild. She is state vice regent of the Texas D. A. R. and national treasurer of the Daughters of American Colonists. She is serving as a member of the Red Cross Home Service Corps and is president of the Listeners' Club. Mr. and Mrs. Trau have a son in the Navy and a daughter in high school.

IT has long been the privilege of this 94-year-old institution to render official and private assistance at the Washington Cathedral.

A beautiful service through this firm  
may be obtained at a cost within the  
means of every family.

**JOSEPH GAWLER SONS, Inc**  
FUNERAL DIRECTORS

**Chapel** **Cremations**

**1750-58 PENNSYLVANIA AVENUE, N. W.**

**WASHINGTON 6, D. C.** **National 5512**



# Herbs For Christmas Cookies

Christmas Time is traditionally Cookie Time the world around. Frosted cut-outs to hang upon the tree; gaily wrapped boxes filled with special favorites to be given to friends and neighbors; full cookie jars awaiting holiday callers.

**THE COTTAGE HERB GARDEN** has compiled a booklet of cookie recipes, traditional and new, American and foreign. The booklet accompanies a set of 6 jars of the fragrant seeds long associated with Christmas baking, or may be purchased separately for 25 cents.

For the holiday hostess who takes special pride in her culinary skill the Cottage shelves offer a variety of dried herbs for use in flavouring soups, meats, sauces, salads, and stews. To help perfect the art of herb cookery there are available several books on the culture, care, and use of herbs.

Attractive gifts for the herb lover, or for the initiate into this ancient realm of epicurean art, are quaint baskets of herbs, combinations of spices, salts and peppers, or delectable herb vinegars in unusual bottles.

**THE HERB COTTAGE** also suggests gifts of lavender or pot-pourri for linen shelves and dresser drawers.

*A card of inquiry will bring full information and prices on available herbs: The Cottage Herb Garden, Washington Cathedral, Washington 16, D. C.*



OFFICIAL ENROLLMENT FORM

# National Roll of Honor

WASHINGTON Cathedral in the nation's capital has created a National Roll of Honor. Names and service records of men and women who served the nation in the recent and past wars will be preserved in Books of Remembrance in a national "shrine of each patriot's devotion." Using this form you are invited to submit the name of a son, daughter, or other relative.

I (we) \_\_\_\_\_

submit the name of my (our) \_\_\_\_\_

*(Please print his or her name in full)*

for inclusion in the Books of Remembrance, containing the names and service records of those who served in the armed forces of the United States in time of war.

## PERSONAL HISTORY OF SERVICEMAN OR SERVICEWOMAN

Place of birth \_\_\_\_\_ Date \_\_\_\_\_

Address if living: Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

Home address on entering service \_\_\_\_\_

*(If same as "address, if living" please state "same")*

IF DECEASED: Place \_\_\_\_\_ Date \_\_\_\_\_

Title, Rank or Rate \_\_\_\_\_ Service Number \_\_\_\_\_

ORGANIZATION AND  
BRANCH OF SERVICE \_\_\_\_\_

Decorations and awards \_\_\_\_\_

YOUR SIGNATURE \_\_\_\_\_ Date \_\_\_\_\_

Street Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

*(If additional information is necessary please attach a letter to this form. If you have names of other relatives to submit, please provide the same information on separate pages for each name.)*

THIS FORM SHOULD BE MAILED TO:

**WAR MEMORIAL COMMITTEE**  
Washington Cathedral  
Mount Saint Alban  
WASHINGTON 16, D. C.



The National Roll of Honor will be enshrined in the proposed Patriots' Transept of Washington Cathedral, seen above in architect's design.

NAMES ARE WELCOMED, WITH OR WITHOUT GIFTS. IF, HOWEVER, YOU DESIRE TO MAKE A GIFT, YOUR CHECK MAY BE MADE PAYABLE TO W. R. CASTLE, TREASURER, (WASHINGTON CATHEDRAL) AND ENCLOSED WITH THIS FORM.

## Washington Cathedral Chronicles



### General Convention

The Rt. Rev. Angus Dun, Bishop of the Diocese of Washington, will take a leading part in various phases of the proceedings of the General Convention of the Protestant Episcopal Church in Philadelphia, September 10-20. In addition to his participation in the general work of the House of Bishops, Bishop Dun will make two reports on matters which concern both that house and the House of Deputies. He will also conduct four meditations at morning sessions of the Woman's Auxiliary Triennial Meeting, which is to be held in Philadelphia during Convention Week.

A member of the National Council of the Episcopal Church, Bishop Dun is chairman of the Council's Division of Christian Education, and will present its report. He will also report for the Joint Commission on Theological Education, of which he is chairman. Other convention questions which will concern him are the reports of the Joint Commission on Approaches to Unity, of which he was a member prior to his election as Bishop of Washington, and whose majority report he presented in the House of Deputies at the 1943 General Convention. He will also be particularly concerned with the report of the Commission on Christian Social Reconstruction, whose published volume includes a general introductory article by Bishop Dun.

The themes selected for study by the Woman's Auxiliary Meeting, and on which the Bishop will speak, are: "The Christian Faith," "The Christian World," "The Christian Family," and "The World Mission of the Church."

Canon Theodore O. Wedel, warden of the College of Preachers, is attending the 1946 General Convention in Philadelphia as a delegate from the Diocese of Washington and also as a member of the Joint Commission on Approaches to Unity. Canon Wedel, who has long been a student and proponent of church unity, has been a member of the Joint Commission for the past nine years, and has worked for church union in the belief

that "it is a great imperative." His book, *The Coming Great Church*, published last fall, made him generally recognized as a leading thinker and teacher on the subject of union. As such he delivered a sermon on the plans and prospects of union with the Presbyterian Church of the United States at St. Bartholomew's Episcopal Church in New York this summer, a sermon which, in plainly stating the elements involved, did much to clarify lay thinking on the subject and received widespread comment in the press.

Also attending the General Convention in an official capacity will be Canon Merritt F. Williams, who will address a joint session on September 12. The joint session has been called by the Rt. Rev. Henry Knox Sherrill, Bishop of Massachusetts and chairman of the Army and Navy Commission, to hear reports of the Commission. Canon Williams, who served as chaplain aboard the lost aircraft carrier *Wasp* and later aboard the *West Virginia*, will represent the Navy in his address.

Reporting for the Army at the same session will be Major Gen. Luther D. Miller, Chief of Chaplains, U. S. Army, who is an honorary canon of Washington Cathedral.

### Bishop Freeman Memorial

Work on the memorial to the Rt. Rev. James Edward Freeman, Third Bishop of Washington, has already begun and it is expected that the dedication service will be held on All Saints' Day. Designed by Philip H. Frohman, Cathedral architect, the memorial is located in the North Transept, a portion of the Cathedral closely associated with Bishop Freeman, directly under the Daniel Window. In a section twelve by fifteen feet the wall treatment will be a recess with gothic wall arcade, carved cornice, traceried arches, and molded colonettes. Beneath the wall arcade against the lowest part of the recess in the wall will be the sarcophagus, with carved panels. In the center of the vertical face of the sarcophagus will be a panel bearing the inscription. At either end are to be traceried panels containing shields, one with the arms of Washington Cathedral, and the other the arms of the Diocese of Washington.

On the sarcophagus will be carved the recumbent figure of Bishop Freeman. The sculptor is Bryant Baker. The general scheme of the memorial is reminiscent of the wall tombs, many of them of bishops, found in English cathedrals and abbeys.

### Twilight Hour Recitals

Continuing a custom inaugurated during the war years, a series of Twilight Hour programs was presented in the Cathedral every Tuesday evening during the



month of July. During the hour preceding the recitals a special tour of the building was conducted by the Cathedral Aides.

Arrangements for the recitals, presented on the great organ by guest organists, were made by Paul Callaway, organist and choirmaster, and Richard W. Dirksen, assistant, who was in charge of music at the Cathedral in July. The opening concert was presented by E. William Brackett, organist and choirmaster of St. John's Church, Georgetown. Griffith Bratt, newly appointed organist at St. Michael's Cathedral, Boise, Idaho, played the second program. He was followed by Francis M. Johnson, guest organist at the Covenant Presbyterian Church in Washington during July and August. The fourth program was played by Robert Hawksley, a student of Mr. Callaway and T. Tertius Noble. Paul Chandler Hume, musical director of Station WINX and formerly organist at the Metropolitan Presbyterian Church, Washington, was the final recitalist in a program augmented by vocal selections by Katharine Dobbs Hansel.

Large audiences heard the Twilight recitals, many coming early to make the tour.

#### Reopening of Schools

The summer quiet of the Cathedral Close will be happily broken this month as the three Cathedral schools begin their fall sessions. The St. Alban's boys will be first to return, with their fall session opening on the 18th. Beauvoir Elementary pupils are next, commencing their classes on September 23. New students at the School for Girls report on the 25th and the 47th school year officially opens on the 27th.

#### Victory Day Observation

Pursuant to the President's Proclamation of August 14 as Victory Day, prayers of thanksgiving for the end of the war, and for the establishment of a righteous and lasting peace were offered at all services in the Cathedral that day. At evensong, held in St. John's Chapel, Canon George J. Cleaveland read the President's Proclamation and Paul Callaway, Cathedral organist and choirmaster, played Sowerby's "Requiescat in Pace" as the organ prelude and as postlude Edward Elgar's Solemn Prelude from "For the Fallen." Music at the service included congregational singing of the National Anthem and "America."

Selection of St. John's Chapel for the service was made because of its dedication to a young airman of the last war and also its proximity to the place in the proposed Patriots' Transept to be occupied by the War

Memorial Chapel honoring the men and women who have served the nation in the recent and earlier wars.

Also in recognition of the day, the stars and stripes flew for the first time from the newly erected 32 foot flagpole which has been placed at the clerestory level on the unfinished west end of the Cathedral.



IN one of the comparatively little known beauty spots of the Cathedral Close, this ancient monastery bell guards one of the doors in the Cloister Garth of the College of Preachers. The bell is a memorial to the Rev. William Montague Geer, S.T.D., for many years vicar of St. Paul's Chapel, Trinity Parish, New York City. It was the gift of his daughter, the late Mrs. Elliot H. Goodwin, who wrote Bishop Rhinelander that "in commemoration of our father's services to the Church, this bell is presented by his children." The bell was brought to this country from Florence, Italy, where it was found in the hands of a dealer who claimed to have obtained it from a monastery in Lucca. Neither its maker nor its date is known, but critics judge the bell to be a seventeenth century piece. The simple mechanism is geared so that a tug on the long, hanging wire causes the little monk's arms to swing out and make him appear to be the bell ringer.

## Cristo Rey

(Continued from page 102)

Mexico. A little later appeared Bishop Lamy, whom Willa Cather has immortalized in *Death Comes for the Archbishop*. It was Bishop Lamy who instigated the building of the new cathedral which now stands on a corner of Santa Fé's plaza—a cathedral with French accents in a Spanish town.

With the building of the new cathedral, the priceless reredos was pushed to the background. First a canvas curtain separated it from the new church, and later a solid masonry wall. It remained behind that wall through many years, carefully preserved, but unused and almost forgotten.

It was not until 1940 that art lovers and ecclesiastics consulted and decided to build a church in the architectural tradition of the country to house what experts had come to believe was the greatest gem of Spanish sculpture in the nation.

Up Canyon Road in Santa Fé, in a hollow held in golden, piñon-speckled hills, the church of Cristo Rey was built. In front of it are mulberry and purple mountains rising in the distance to thirteen thousand feet against the blue New Mexican sky. Nearby, the Rio Santa Fé meanders gently toward the ancient town. All about on the golden hills are the humble, low-roofed, thick-walled little adobe homes of the descendants of the Spanish colonists who said their prayers in front of the beautiful altar piece in first one old colonial church and then another.

It was these people who built Cristo Rey in modern times, as churches were built in the days of their pioneering ancestors. The names of the workmen sound like a roll call of *conquistadores*—Armijo, Benavides, Martinez, Padilla, Trujillo.

Bricks were made from the adobe soil, 180,000 of them, until the three to nine feet thick walls soared high against the sky to enclose a structure 155 feet long, with a transept 98 by 26 feet.

To hold up their church's flat roof, the workmen used 220 pine trees from their forests. These trees, with only the outer bark removed, were sunk in the thick adobe walls. Inside, they rested on forty corbels, hand-carved by the natives. Every bit of wood construction—the great doors, the pews, and beams, were intricately carved by native craftsmen whose skill had come down through the generations. Just as their ancestors had done, they

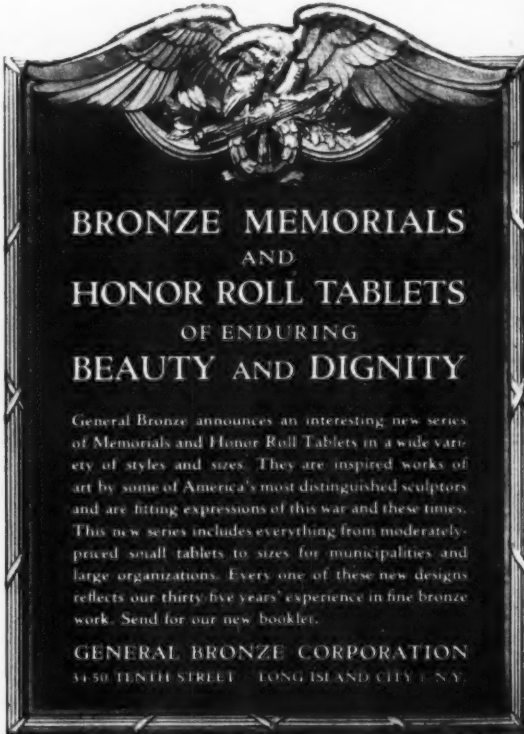
made the church ceiling of split cedar boughs from their deep canyons. To this day, the church retains the fragrance of spicy cedar woodlands.

The church is but a setting for the great white stone altar piece that dominates the place. Through the years its colors have mellowed and blended. Color and structure flow gently together with ever-changing light, so that it never seems the same. Lovers of the reredos make a habit of visiting it by early morning light, by clear noonday, and when shadows fall on gauzy mountains at nightfall.

It has been said that if the reredos had been found in Europe, it would have been attributed to the sixteenth century. If it had been found in Mexico, it would have been placed in the seventeenth century. Although probably executed in the eighteenth century, it breathes of far earlier times.

The most delightful highlights of the masterpiece are the very evident Indian interpretations. Anyone who knows the distinctive artistic gift of the American Indian can read appreciatively the many times the Indian

(Continued on page 123)



BRONZE MEMORIALS  
AND  
HONOR ROLL TABLETS  
OF ENDURING  
BEAUTY AND DIGNITY

General Bronze announces an interesting new series of Memorials and Honor Roll Tablets in a wide variety of styles and sizes. They are inspired works of art by some of America's most distinguished sculptors and are fitting expressions of this war and these times. This new series includes everything from moderately-priced small tablets to sizes for municipalities and large organizations. Every one of these new designs reflects our thirty-five years' experience in fine bronze work. Send for our new booklet.

GENERAL BRONZE CORPORATION  
34-50 TENTH STREET LONG ISLAND CITY, N.Y.

# Notes from the Editor's Desk

Mr. J. W. Herries, whose article on *Scotland's National War Memorial* appears on page 105, is a well known Scottish journalist, author, and dramatist. *THE CATHEDRAL AGE* is particularly pleased to publish his article now, at a time when the thoughts of many communities and nations are sadly and proudly directed towards plans for the erection of lasting tributes to those who made the supreme sacrifice in World War II. It is interesting to note that Scotland's shrine, generally believed to be the most beautiful and significant in the world, has the same distinguishing feature as will the war memorial chapel to be built at Washington Cathedral: the preservation of the actual names and records of those in whose honor it is erected.

\* \* \* \* \*

Robert Cathcart Bush, author of "Trinity Cathedral Begins Third Century of Service," is a staff correspondent for *The Newark Evening News*. Both for his paper and for other publications he has written numerous articles on Trinity, particularly in connection with the 200th anniversary celebrations and services. The pictures accompanying the story were loaned by Dean Lichtenberger.

\* \* \* \* \*

We wish to take this opportunity to apologize to the Rt. Rev. Thomas Henry Wright, Bishop of East Carolina, for the error made in *THE CATHEDRAL AGE* report of his consecration. Bishop Wright was consecrated in St. James' Church, Wilmington, North Carolina, and not in St. John's, Wilmington, Delaware, as erroneously stated.

\* \* \* \* \*

Margaret Babington, O.B.E., Honorary Steward and Treasurer of the Friends of Canterbury Cathedral, is well known to friends of Washington Cathedral. Late in 1945 she lectured in the Cathedral, telling of Canterbury's history during the recent war years, under the sponsorship of Washington Cathedral and the English Speaking Union. During the war she served as chief of air raid shelters and emergency canteens in Canterbury.

\* \* \* \* \*

Ernest H. Ovenden, author of "A Royal Visit," is a well-known British journalist and feature story writer. His article was secured for *THE AGE* through the cooperation of the British Information Services.

\* \* \* \* \*

Many denominations are directing relief supplies to Europe's needy. Aimed at portraying the needs which this aid is meeting and providing a better understanding of the problems faced by boys and girls overseas today is "Children of Tragedy," a film starring Charles Boyer and Dr. Howard E. Kershner.

Depicting not only the secular needs, the 22-minute motion

picture reports on the scores of damaged churches and cathedrals across the war-torn lands and emphasizes the urgent need for rebuilding.

Dr. Kershner, noted author and relief administrator, relates the conditions in the schools, 80 per cent of them destroyed in many areas, and the film shows scenes of classrooms being provided in bomb-torn churches, without light, heat, or even slates for writing. The script is based on his article, "Children of Tragedy: the Young of Europe," which appeared in the *New York Times Magazine* on December 2, 1945.

Unlike films on mass relief programs, "Children of Tragedy" indicates a method of personalized aid through which Americans may select a needy child or individual school for assistance and maintain a direct personal contact with their choice by mail. The film may be secured on a 16 mm. sound print at a rental fee of \$2.50 from Save the Children Federation, 1 Madison Avenue, New York 10, N. Y., or from the Y.M.C.A. Film Exchanges.

**HEADQUARTERS**  
for **CHOIR GOWNS**  
**PULPIT ROBES**  
Vestments • Hangings • Stoles  
Embroideries, Etc. &  
**NEW CATALOG on Request**

NATIONAL CHURCH GOODS SUPPLY CO.  
Division of  
NATIONAL ACADEMIC CAP & GOWN CO.  
601 21 ARCH ST. PHILADELPHIA 7, PA.

## Monumental Printing Company



32D STREET AND ELM AVENUE  
BALTIMORE, Md.

## Scotland's War Memorial

(Continued from page 88)

erations as an historical record. A bronze frieze, running around the four sides of the inner shrine, presents every type of soldier and war worker in World War I. The modelling was done from actual individuals. The types, in addition to the more familiar Navy, Army, and Air Force categories, include representatives of pipers, stokers, minesweepers, drivers, W.R.A.F., stretcher bearers, and nurses.

Miss Phyllis Bone, R.S.A., a well-known animal sculptor of Scotland, was commissioned to do sculpture studies of the various animals employed during the war. At the last moment it was discovered that the mice which were used to detect gas in tunnelling at the front had been overlooked; so a cage of mice, an admirable application of sculptural design to a realistic subject on a small scale, is to be found on one of the pillars.

The interior of the building is enriched by memorials to the different Scottish regiments. Each is allocated a bay, deeply recessed, in the Hall of Honor, and the artist in each case was allowed a certain freedom. A common feature is a volume with the names of those who fell in the war in each regiment. This printed volume (often consulted and requiring renewal) occupies the center of each bay.

This community of artistic effort was stressed by Sir Robert Lorimer and those associated with him in the design and execution of the work, and it was recognized at the inaugural ceremony on July 14, 1927, by the then Prince of Wales. The artists were assembled in the interior of the memorial when, shortly after the inauguration ceremony, King George V and Queen Mary, with the Princess Royal, visited the memorial and made a prolonged examination of its details.

The memorial owes a good deal of its impressiveness to its environment. It is part of the ancient, historic Castle of Edinburgh. Its fabric makes use of a portion of the Castle known as Billings Building, which has been adroitly adapted. Across the courtyard is the old Banqueting Hall, the birthplace of Scottish Parliamentary institutions. Near at hand is David's Tower, reputed to be the scene of the death of the two youthful Douglasses in the days before the Union of the Crowns. With entrances in the same square are the Crown Room and the apartments occupied by Mary, Queen of Scots, from the window of one of which the future James I of the united countries was, as an infant, lowered in a basket to friends of Mary waiting at the base of the cliffs.

The approach is up the steep slope to the castle, past

various defenses impregnated by Scottish history, to the summit where is the tiny Queen Margaret's Chapel, built before the days of Bruce. The view is inspiring and the surroundings are ideal. The memorial, in fact, is the climax to an ascent from the lower levels of everyday life, a climb that takes one into a region of timelessness.



RAMBUSCH  
NAVE  
LANTERN  
10-XG-54

### *Craftsmanship and Correct Lighting*

Graceful form and fine craftsmanship, coupled with the latest features of correct lighting make this lantern a favorite among clergy and church architects alike. If you have a problem in church lighting, and are interested in reading a searching analysis of fundamental principles and latest practice in Church Lighting, write for a copy of our new free illustrated booklet.

**RAMBUSCH**  
*Designers Decorators and Craftsmen*

2 West 45th St. New York 19, N. Y.



## Building Fund

(Continued from page 86)

belief of large and varied numbers in the religion of the Republic.

Numerically, the youth of the land are placing the greatest faith in the Cathedral's future completion. This Spring several thousand students from more than 120 schools in eighteen states offered pennies and silver coin, through class and group gifts, toward Cathedral stones. The total from these sources is now \$1,111.66. The ultimate total from our young people cannot be minimized. Washington Cathedral is to be the cathedral of their lifetime.

Many school stones are designated as memorials to school alumni who served the nation by giving their lives. I wish to commend those school executives and teachers who are following through on these memorial gifts, collecting and transmitting war service names and records to the War Memorial Committee for the Cathedral national roll of honor.

Since last April, when the roll of honor was announced, several hundred names have been added. Each

day's mail brings many more. One of the most outstanding is that of a Washington wife and mother who thankfully submitted the names of her husband and four sons, all of whom returned to her safely after active military and naval duty.

When complete, the roll of honor will be inscribed in Books of Remembrance. Their repository will be the war Memorial Chapel, a beautiful shrine in the forthcoming Patriots' Transept. The transept itself, toward which we still need many gifts to provide its cost of \$2,500,000, will honor the war service of all who wore a uniform of the United States in the recent and past wars.

For those who wish to submit a name, or names, of a son, daughter, or other relative for inclusion in the roll of honor, an official form will be found on page 113.

If campaign workers can achieve our present measure of success in Washington, D. C., I am convinced they can do it elsewhere. Up to now our workers have reached only the most enthusiastic of men and women who want the Cathedral finished promptly. Many persons are scarcely less enthusiastic. They will give if they are asked. Now our leaders are setting forth to enlist willing and competent persons to make the necessary appeals and approaches.



## National Cathedral School

RESIDENT AND DAY SCHOOL FOR GIRLS

LOCATED ON THE FIFTY-EIGHT ACRES OF THE CATHEDRAL CLOSE

GRADE IV THROUGH HIGH SCHOOL

Accredited College Preparatory School

General Course with Emphasis on Music, Art and Dramatics

ONE YEAR POSTGRADUATE COURSE WITH  
SPECIAL DIPLOMA

Forty-Seventh Year

MABEL B. TURNER, PRINCIPAL

MOUNT SAINT ALBAN

WASHINGTON 16, D. C.

# They Begin To Understand

FOR TWELVE YEARS Spiritual Mobilization has been sounding an alarm against the loss of spiritual freedom—root freedom in America. A great many clergymen have not understood what we were talking about.

They liked the humanitarian talk of the federal administration, and the various bureaus, presumably to help the common man—the forgotten man.

They couldn't believe that socialism, fascism, communism, or any other ism could ever reach a totalitarian level in America. They felt all efforts to protect Freedom in the interest of constitutional government, the democratic process, etc., were "much ado about nothing" or "a front for special interests" or "a partisan political campaign."

But since the end of the war they have been doing more sober thinking. They are gradually examining the departures from American procedure—the curtailments of freedom—and are realizing they have responsibilities to check those tragic trends.

Then in the midst of this postwar rethinking there has appeared a book "The New Leviathan" by Dr. Paul Hutchinson, who is known and respected by all clergymen for his articles and editorship of *The Christian Century*.

That book has given a lot of preachers the jolt that was needed. They are, at long last, beginning to understand. They are putting aside their prejudices and viewing matters objectively, realistically, and with genuine shock. They are embarrassed to realize they have been party to this trend toward a mortal God state. What can they do about it?

They can enlist in Spiritual Mobilization (more than 4,000 ministers have) and can make their every contact count for saving Freedom. Through this organization they can have the undergirding of bulletins, tracts and books for distribution . . . occasional visits from traveling representatives who will tell them what other ministers are doing . . . and other helps. Some are applying for full time employment. Would you like more information without obligation?

## SPIRITUAL MOBILIZATION

LOS ANGELES CHICAGO NEW YORK

### ADVISORY COMMITTEE

Chairman, DONALD J. COWLING, President Carleton College 1909-1943; ROGER W. BABSON, Statistician; UPTON CLOSE, Author, Commentator; CARY EGGLESTON, Physician; DE WITT EMERY, Founder National Small Business Men's Association; EDGAR J. GOOD, SPEED, Bible Scholar, Author; THEODORE GRAEBNER, Professor Theology, Author; ALFRED P. HAAKE, Economist, Lecturer; ALBERT W. HAWKES, United States Senator; SAM HIGGINBOTTOM, Missionary; RUPERT HUGHES, Author; RUFUS B. VON KLEINSMID, Chancellor University of Southern California; ROBERT A. MILLIKAN, President California Institute of Technology; FELIX MORLEY, Author, Editor; ALFRED NOYES, Author; NORMAN VINCENT PEALE, Clergyman; CHANNING POLLOCK, Author, Dramatist, Lecturer; LEONARD E. READ, President Foundation for Economic Education, Inc.; ROBERT GORDON SPROUL, President University of California; RAY LYMAN WILBUR, Chancellor Leland Stanford University.

JAMES W. FIFIELD, JR. Director  
DONALD J. COWLING Chairman Advisory Committee

### SPIRITUAL MOBILIZATION

Title Guarantee Bldg. Dept. CA 9 Los Angeles 13, Calif.  
I am a minister of a church and in sympathy with your Crusade for Freedom. Please me on your representative list to receive your publications. I understand there are no financial obligations.

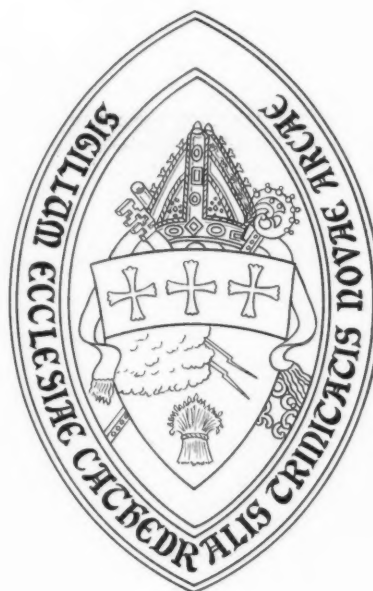
NAME \_\_\_\_\_  
CHURCH \_\_\_\_\_  
STREET \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_

## Trinity Cathedral

(Continued from page 95)

versary celebration has been concluded with announcement of plans for development of the cathedral along the lines of greater beauty and increased utility.

The development program, already past the planning stage, calls for many interior changes to harmonize architectural vagaries resulting from periodic alterations throughout the years. All the genuinely historic features



The new seal of Trinity Cathedral. The upper half of the design includes the mitre, crozier, and key, symbolic of the bishop's authority. In the center are three crosses representing The Trinity. The lower half depicts the thunderstorm which threatened Colonel Ogden's wheat. Because he broke the Sabbath by rescuing his crop, he was censured by the Puritan elders of Old First Church and subsequently joined the founders of Trinity and was instrumental in forwarding the establishment of the parish and erecting the first church building.

Autumn, 1946

are to be retained, but an enlarged chancel and ample vesting rooms will afford greater use of the church for diocesan functions, while treatment of the nave in the general style of St. Paul's Church, New York, will immeasurably enhance the beauty of the interior and bring it into line with the architectural design of the present building itself, erected in 1810.

"For two centuries," as Dean Lichtenberger has expressed it, "Trinity has been a witness to the eternal word of God in an ever-changing community. Her methods of teaching, ways of ministering to people, forms of organization have, therefore, changed through the years with the conditions surrounding the parish. That is necessary and good. Now, as Trinity begins its third century, it sets out on a new adventure."

**ST. HILDA GUILD, Inc.**

CHURCH VESTMENTS ALTAR LINENS

Ecclesiastical Embroidery

147 E. 47th Street NEW YORK

*Conferences with references to the adornment of Churches*

Old Embroidery Transferred

Telephone: Eldorado 5-1058

## CONGER'S Laundry

Has grown with Washington Cathedral in the last thirty years and has had the privilege of serving the National Cathedral School for most of that time.

23rd and New York Ave.,  
WASHINGTON, D. C.

Hand Ironing Specialists



## Beauvoir

THE NATIONAL CATHEDRAL  
ELEMENTARY SCHOOL

FOURTEEN SUNNY ACRES

NURSERY SCHOOL THROUGH THIRD GRADE FOR BOYS AND GIRLS

+

SOUND LEARNING

CREATIVE ACTIVITY

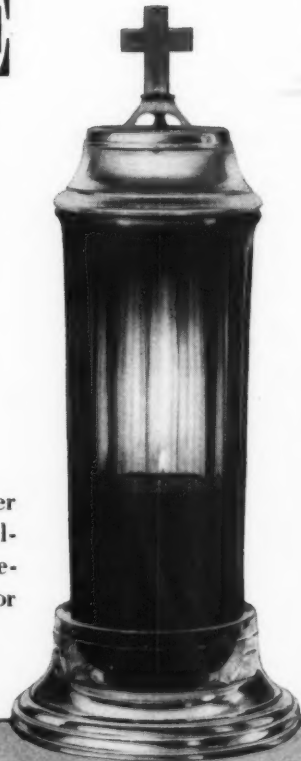
+

ELIZABETH GLASCOCK HOUGHTON, PRINCIPAL

3500 WOODLEY ROAD

WASHINGTON, D. C.

*Adding*  
**DIGNIFIED BEAUTY**  
*to the growing custom of the*  
**VOTIVE**  
**LIGHT**



Illustrated is the Will & Baumer Sanctolamp No. 2 which is available for churches only, as a memorial or votive light. Write for Special Introductory Offer.



**Will & Baumer CANDLE CO., INC.**

*Established 1855*

**Syracuse, N. Y.**

***The Pioneer Church Candle Manufacturers of America***

**New York**  
15 E. 32nd St.

**Boston**  
71 Broad St.

**Chicago**  
162 N. Franklin St.

**Los Angeles**  
954 S. Flower St.

**Montreal**  
422 Notre Dame St., E.



## Cristo Rey

(Continued from page 116)

craftsman's inspiration ran away from his Spanish supervisor.

In the center of the reredos is a figure to represent God, with His right hand raised with three fingers, signifying the Blessed Trinity, pointing upward. But over this symbol is the ancient Indian symbol of the sun-god.

Beneath is a panel of the Virgin and Child, and beneath that is Santiago, the warrior saint of Spain, brandishing his sword over the turbaned heads of the Sacacens. Over the Tabernacle is a panel of Our Lady of Light, rescuing a child from the dragon's mouth. Her feet rest on three winged cherubs and the Infant is taking flowers from a basket proffered by a full-sized angel.

Breathtaking as this ancient Spanish reredos is in design, color, and symbolism, it is the Indian touch that gives it its rare charm. Here is a saint in what looks amazingly like a feather head dress. Here is a cherub with neck ornaments evidently fashioned of sea shells—sacred to the Indians. And the Aztec symbol of the

sun shines in its conspicuous place, in the very keystone of the arch above the central niche.

To this great church, built from the soil in the manner of their ancestors, come on *Nochebuena*—Christmas Eve—the descendants of Spanish pioneers, old ladies wrapped in the folds of silk fringed, long black shawls, blue overalled, big-eyed children, adobe spattered workmen in wide brimmed black felt hats of many angles. To it come "Anglo" Americans whose ancestors came down the Santa Fé Trail in covered wagons. To it may stray white-booted, bright-shawled, turquoise-decked Indians in from nearby pueblos. As they say their Christmas prayers before the great stone reredos, "Good Will Toward Men" shines in the cedar sweet church.

### A WELCOME CHRISTMAS GIFT

THE CATHEDRAL AGE

Annual Subscription—\$2.00 and up

## COMPLETE BANKING AND TRUST SERVICE



**AMERICAN SECURITY  
AND TRUST COMPANY**

15th St. and Penna. Ave., N. W.  
Washington, D. C.

Member  
Federal Deposit Insurance Corporation



*Children's Chapel*

Marble flooring here, as well as in many other sections of Washington Cathedral, was executed by the

**STANDARD ART, MARBLE, AND TILE CO., Inc.**  
117 D ST., N. W. WASHINGTON, D. C. Tele. NA. 7413-7414

# THE NATIONAL CATHEDRAL ASSOCIATION

## Women's Committee 1945-46

### NATIONAL CHAIRMAN

Mrs. ALLAN FORBES

70 Beacon Street, Boston, Massachusetts

### HONORARY NATIONAL CHAIRMAN

Mrs. WILLIAM N. BULLARD, Lenox, Massachusetts

### VICE CHAIRMAN

Mrs. SCHUYLER L. BLACK, 233 Amherst Ave., Syracuse, N. Y.

Secretary, Mrs. THEODORE O. WEDEL, Washington Cathedral

### HONORARY STATE REGENTS

FLORIDA—Mrs. ALVIN T. HERT

MASSACHUSETTS—Mrs. WILLIAM N. BULLARD

—Mrs. ANSON PHELPS STOKES

NEBRASKA—Mrs. ALEXANDER H. RICHARDSON

NEW YORK—Mrs. FREDERIC W. RHINELANDER

Mrs. ERNEST R. ADEE

NORTH CAROLINA—Mrs. S. WESTRAY BATTLE

PENNSYLVANIA—Mrs. GEORGE WHARTON PEPPER

RHODE ISLAND—Mrs. G. MAURICE CONGDON

### EXECUTIVE COMMITTEE

Mrs. SAMUEL ELIOT

Miss MARY E. JOHNSTON

Mrs. SHAUN KELLY

Mrs. LOUIS JULIENNE

Mrs. LOUIS D. SIMONDS

Miss VIRGINIA CORK

### STATE REGENTS

#### ALABAMA

Mrs. DOUGLAS ARANT  
2815 Argyle Rd., Birmingham 5

#### ARIZONA

Mrs. AVERY OLNEY  
321 W. Granada Road, Phoenix

#### ARKANSAS

Mrs. E. M. ARCHER  
3518 Hill Road, Little Rock

#### CALIFORNIA

Mrs. NORMAN B. LIVERMORE  
Ross

#### COLORADO

Miss CAROLINE BARKALOW  
1120 East 10th Ave., Denver 3

#### CONNECTICUT

Mrs. ROBERT I. LAGGREN  
Ridgewood Rd., Middletown

#### DELAWARE

Mrs. IRVING WARNER  
1401 W. 10th St., Wilmington 27

#### DISTRICT OF COLUMBIA

Mrs. ZEBARNEY T. PHILLIPS  
1810 24th St., N. W.

#### GEORGIA

Mrs. W. B. WHITE  
1005 Milledge Road, Augusta  
Mrs. EDWIN A. PEEPLES  
264 14th St., N. E., Atlanta

#### IDAHO

Mrs. FRANK W. JOHNESSE  
1612 Jefferson St., Boise

#### INDIANA

Mrs. ARTHUR C. NEEL  
Albany

#### IOWA

Mrs. JAMES CRATON  
1200 E. Ninth St., Davenport

#### KENTUCKY

Mrs. H. BOONE PORTER  
Ridgeley, Rt. 1, Louisville

#### MAINE

Mrs. JACK SPENCER  
28 Orchard Street, Portland

#### MARYLAND

Mrs. SIFFORD PEARRE  
6 Blythewood Rd., Baltimore 10

#### MASSACHUSETTS

Mrs. CHARLES E. BACON  
Room 617, 687 Boylston St., Boston  
Mrs. SHAUN KELLY  
Glen Crannie Farm, Richmond

#### MICHIGAN

Mrs. ARTHUR MCGRAW  
17315 E. Jefferson Ave., Grosse  
Pointe 30

#### MINNESOTA

Mrs. GEORGE CHASE CHRISTIAN  
2303 Third Ave., S., Minneapolis

#### MISSISSIPPI

Mrs. LOUIS N. JULIENNE  
844 Belhaven St., Jackson 4

#### MISSOURI

Mrs. HENRY BURR  
5515 High Drive, Kansas City

#### NEBRASKA

Mrs. ALEXANDER RICHARDSON  
102 S. 38th Ave., Omaha

#### NEVADA

Mrs. H. P. DAYTON  
747 Humbolt St., Reno

#### NEW JERSEY

Mrs. CLARENCE BLAIR MITCHELL  
Far Hills

#### NEW MEXICO

Mrs. FRANCIS WILSON  
316 Buena Vista, Santa Fe

#### NEW YORK

Mrs. CLEVELAND F. BACON  
875 Park Ave., New York 21  
Mrs. SCHUYLER L. BLACK  
233 Amherst Ave., Syracuse

#### NORTH CAROLINA

Mrs. EDWARD C. GRIFFITH  
263 Hempstead Pl., Charlotte

#### OHIO

Miss MARY E. JOHNSTON  
405 Albion Ave., Glendale  
Mrs. WALTER C. WHITE  
Circle W Farms, Gates Mills

#### OKLAHOMA

Mrs. W. A. LYBRAND  
1440 N. Everest, Oklahoma City 5

#### OREGON

Mrs. WILLIAM HORSFALL  
1007 S. Second St., Coos Bay

#### PENNSYLVANIA

Mrs. E. A. VANVALKENBURG  
Warburton Hotel, Philadelphia 3  
Mrs. ELMER HESS  
4819 Highview Boulevard, Erie

#### RHODE ISLAND

Mrs. G. MAURICE CONGDON  
87 Cooke Street, Providence

#### SOUTH CAROLINA

Mrs. JAMES R. CAIN  
631 Pickens Street, Columbia  
Mrs. LOUIS D. SIMONDS  
45 Meeting Street, Charleston

#### TENNESSEE

Mrs. S. B. ZIEGLER  
Belle Meade Blvd., Nashville 5

#### TEXAS

Mrs. FRANK G. TRAU  
710 W. Washington, Sherman

#### UTAH

Miss JANICE M. OVERFIELD  
88 Virginia St., Salt Lake City 3

#### VERMONT

Mrs. WILLIAM H. WILLS  
Elm Street, Bennington

#### VIRGINIA

Mrs. FRANK S. JOHNS  
10 Stonehurst Green, Richmond 21

#### WEST VIRGINIA

Miss VIRGINIA CHEVALIER CORK  
7½ Greenbrier St., Charleston

#### WISCONSIN

Mrs. VICTOR STAMM  
3038 N. Summit Ave., Milwaukee 11

